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SOUTHERN SEMINARY AND THE DENOMINATION

Inaugural Address

By Duke Kimbrough McCall

The lengthened shadow of President Boyce, Broadus, Whitsitt, Mullins, Sampey, and Fuller inevitably fall across the path of our thinking on this inaugural occasion. That roll call of the past presidents of The Southern Baptist Theological Seminary will provoke, at least among Southern Baptists, the comment, "In those days there were giants in the land."

The first president, James P. Boyce, scholarly, cultured, wealthy Charlestonian, thought the Southern Baptist Theological Seminary into existence and three times wrought it into life. On July 30, 1856, Professor Boyce, then completing his first session as theological professor at Furman University, delivered his inaugural address entitled, "Three changes in Theological Institutions."

In this address Dr. Boyce set forth the plans for the Seminary. Upon him later was placed the responsibility for raising the funds to begin the Seminary in Greenville, South Carolina, in 1859. Again, Dr. Boyce rebuilt the Seminary out of the debris of the Civil War. Finally, he carried it on his own shoulders to a firm foundation in Louisville, Kentucky, in 1877.

Once when addressing the Southern Baptist Convention, he said, "I have begged for this Seminary as I would not beg for myself if I were starving." To this his biographer

adds, "and his proud face proved it true." In the biography of Boyce is this sentence: "His sister relates that he once made an appeal in the Citadel Square Church of Charleston until she sat and wept to hear him beg so hard." Such pleading was necessary. There was no other source of support.

This Seminary has a unique place among Southern Baptist agencies. It grew up alongside of the Convention rather than inside it. Its roots are in Baptist individualism rather than Baptist organization. It rose not on the shoulders of the denomination but on the personal sacrifices of many individual donors.

The second president, John A. Broadus, was one of the original faculty of four. In the critical days of the early summer of 1865, the four professors met in Greenville, South Carolina, "to consult as to the possibility of keeping the Seminary alive and beginning operations in October." The Seminary had begun in 1859 without buildings, but with a good endowment in hand or pledged. Alas, the pledges were paid in Confederate money and most of the endowment was invested in Confederate bonds.

Sharing in the defeat of the South, the Seminary's assets also were "gone with the wind." All that was left to the Seminary was $5,000 par value Georgia Railroad bonds (sold for $3,878), some unsalable land in Greenville, and one thing more—the devotion of the faculty to a divinely-given task. After long discussions of the difficulty of reopening the Seminary and frequent prayers for guidance, Dr. Broadus said, "Suppose we quietly agree that the Seminary may die, but we'll die first."

Like thunder from distant hills that sentence rolls down the years to warn all who identify themselves with this school that it demands an allegiance which may cost life itself. Southern Baptists today may be reminded that those who give their money for the continuation of this school are but adding their investment to that of those who in the past have continued it with their lives. The price of our heritage shall never be a mess of pottage. Let *us* quietly agree that

we will starve before we betray our trust—a trust from Baptists who kept faith with their convictions instead of asking what was expedient.

William H. Whitsitt served as a member of the Seminary faculty for twenty-three years. For those years he was an orthodox Baptist. When he thwarted the ambitions of some who aspired to the presidency of the Seminary by being elected to the position himself, he immediately became the target of charges of heresy. His opponents insisted on determining what happened in England in 1641 by a vote of various Baptist bodies convened in 1897. Whether Whitsitt was right or wrong, the issue was historical and doctrinal.

After four years as president, Dr. Whitsitt resigned because he could neither deny what he believed to be an historical fact nor bear to blight the Seminary because of his personal opponents. The important legacy from the Whitsitt controversy to the Seminary was the action of the trustees. While accepting his resignation, they expressly reaffirmed their adherence to the principle of freedom of research and refused to set up any new standards of orthodoxy.

Said Dr. Whitsitt in his farewell address on June 1, 1899, "I desire to present a parting request. . . I beg them one and all to be always and everywhere orthodox, earnest Baptists; to stand fast in the ancient tenets of our denomination." Thus his example and words set our basic Baptist convictions and freedom at the very center of the life of this school.

In the footsteps of Boyce, it fell to E. Y. Mullins, both to build a faculty, to build a new campus, and to build the Seminary into the hearts of Southern Baptists. When Mullins became president in 1899, John R. Sampey, then age 35, was the senior member of the faculty in point of service. (At its beginning 40 years before that, the oldest member of the faculty was William Williams, age 38. Basil Manly, Jr., was 33, and Boyce and Broadus were 32.)

The growth of Louisville made President Mullins de-

cide to move the Seminary from Broadway and Fifth to "The Beeches."

Mullins is described as "scholar, administrator, Christian statesman, world citizen, servant of God," but all of these came to focus upon the life of the Seminary. In his own personality he bound the Seminary to the organized Baptist life of the world. He served as president of the Southern Baptist Convention from 1921 to 1924, and as president of the Baptist World Alliance, 1923 to 1928.

When his wife remonstrated with him over the acceptance of so many responsibilities, he would smile and say, "It advertises the Seminary." "That," she wrote, "was reason enough for doing things of all sorts, and it was true that his constant activity kept the Seminary before the people."

Under the leading of Dr. Mullins the charter of the Seminary was amended to provide stronger legal ties to the denomination. Whereas under Dr. Whitsitt the Seminary fought for and won the right of freedom of research, under Dr. Mullins the Seminary gladly identified its life with that of the denomination.

President John R. Sampey, like his beloved Robert E. Lee, had the mantle of his greatest responsibility placed upon him in the face of almost impossible odds. He was elected president just before the financial crash of 1929. A million dollar mortgage on the Seminary added to his burden. His presidency just barely overlapped the depression of the 1930's.

Dr. Sampey's administrative creed was summed up in these words, "When it was apparent that drastic reduction must be made, I resolved to protect the faculty from heavy cuts in salary that would cripple them in their work. A school must have teachers and pupils; it can function with a greatly reduced administrative staff." He leaves us the conviction that it is the purpose of a school administrator to clear the road for those who hold the high responsibility of instruction. Fortunately with the resources provided by

Southern Baptists, we can now build four-lane highways for instruction where once there were only footpaths.

President Ellis A. Fuller was the man of the hour. Brief though it was, the hour of his presidency yet spanned a period of transition and opportunity. It was the transition from depression to inflation. It was the transition from debt to generous denominational support. It was a transition from a small faculty to the largest theological faculty in any Baptist seminary. It was a transition from vacant rooms in Mullins Hall to two students in each room.

Much of the building on the campus today and most of the faculty present here indicate how President Fuller used the opportunity. I once recorded a long distance telephone conversation with him in which he said, "A demagogue may mislead some session of the Southern Baptist Convention, but the Southern Baptist Theological Seminary will serve as a gyroscope to bring it back to the middle of the channel. . . . I am determined to build a faculty and a campus which will stand firm in any form of doctrinal controversy or financial disaster."

Of special interest here is Dr. Fuller's conception of the Seminary as belonging to the life of the denomination but as not being bolted fast to its institutional structure. For a denominational seminary that is a lonely course but it is the only course of leadership. It equates the right and responsibility of the Seminary to provide leadership as being alongside that of any other part of the denomination's institutional life. It claims for the Seminary the same right to speak on the issues of the day as may be possessed by any other denominationally-elected or self-appointed group.

In fairness to my predecessors, I must point out that the aspects of their administration upon which I have seized would not necessarily be those they would claim as their contribution. What makes these quotations and comments pertinent to this occasion is that they provide the setting for my administration. That is true if for no other reason than the fact that these interpretations dominate my thinking in defining the relationship between the Seminary and

the denomination, a relationship which has been hammered out on the anvil of the years.

With respect to the denomination the function of a seminary is first to provide a trained ministry for the churches. Second, it is to provide through its faculty men who are capable of giving leadership in the various areas of the life and thought of the denomination. Third, it is to provide a consistently corrective influence upon the beliefs and program of the denomination by calling for a re-examination of them in the light of the Word of God. Let me enlarge upon these three statements:

The basic function of a denominational seminary is to provide a trained ministry for the churches of the denomination. This involves both the distinctive methods and the message of the denomination.

When the Southern Baptist Theological Seminary was launched it was a unique institution. To use the phrase of Dr. Broadus, it was a "common theological school." Its classes were equally open to the college graduate and the man without previous academic preparation. Its own academic integrity was safeguarded by making the completion of the course as difficult as the entrance was easy. Through the years there has never been any quarrel in the Southern Baptist Convention with the thesis of Dr. Boyce that a theological school should make its facilities available to all who would prepare for the ministry. There has, however, been a gradual change which has been much accelerated in recent years.

In 1859 Baptists in the United States controlled twenty-four colleges and ten departments or institutions for theological instruction. Today, within the Southern Baptist Convention alone there are fifty-two colleges. Not only are there more Baptist schools, but in recent years there has also been a distinct re-emphasis within our Baptist colleges on ministerial education. The leading article in the January, 1952, issue of the *Southern Baptist Educator* claims for the colleges the responsibility outlined by Dr. James P. Boyce in 1856 for the seminary he proposed, in so far as the semi-

nary was to provide for the preparation of the minister who for any reason was unable to take the full course of training including both college and seminary work. Several Baptist colleges have enlarged their departments of religion and designed their curricula to provide not only a major in religion, through the Bachelor of Arts degree, but also a Master of Arts degree in religion.

I rejoice in the strengthening of the Bible department in every Baptist college. I would only observe the obvious caution that the colleges should lead no student to believe that he has completed his theological education upon receiving either the Bachelor of Arts or Master of Arts degree.

The curriculum of Southern Baptist Theological Seminary is based upon the general education provided by the colleges and goes far beyond the specialized religious courses which neither time available nor number of faculty members in a college can provide. It is still true that a short-cut education to the ministry means the effectiveness of a ministry cut short.

The point which is here to be underscored is that the Seminary is no longer alone under the responsibility for the training of ministers of limited educational opportunities. That responsibility is now shared by the colleges. This does not mean that the day has come when men without a college degree will automatically be refused admission to the Seminary. It does mean, however, that all such men who desire ministerial education may be urged to attend a college and that they seek entrance to the Seminary only when there is no alternative.

Southern Baptist Theological Seminary will continue to consider its responsibility to include all Southern Baptists who should be trained for the ministry. To that end it now participates in the Seminary Extension Service and will, should the colleges retire from the field, liberalize its admission standards anew.

Today, however, the demand for theological education on the part of men who have completed college is so great

as to tax the resources of the three older Southern Baptist seminaries beyond endurance. The denomination has therefore created two new seminaries—one at Berkeley, California, and the other at Wake Forest, North Carolina, while at the same time moving the New Orleans Baptist Theological Seminary to a more spacious campus. It is anticipated that these provisions will mean that a larger proportion of Baptist ministers will receive seminary training. It is hoped that it will also mean a reduced enrolment here.

The greatness of a seminary is not measured by its size but by the quality of its instruction. That is a two-edged sword. On one hand it means that there is no advantage in striving to be big. On the other hand, it means that being small does not guarantee greatness. It is axiomatic that a student-faculty ratio which requires a professor to spread his interest over too many students reduces instructional effectiveness. It is equally true that small faculty which requires a professor to spread his interest over too many subjects interferes with instructional effectiveness. On the latter score a number of small seminaries are probably spreading their instruction thinner than some of the larger seminaries with correspondingly larger faculties.

Southern Baptist Theological Seminary began with four faculty members when that was about the maximum throughout the land. Today there are twenty-three faculty members—each a specialist within a given field, each with time to concentrate upon the preparation of the courses for which he is responsible. This takes no account of seven instructors and thirty fellows who are also part of the instructional staff.

We do recognize, however, that despite the advantage of specialization within the faculty, the ideal student-faculty ratio requires either more faculty members or fewer students. Budgetary limitations determine the number of faculty members. Unless additional generous donors can be found, the only practical solution is some limitation upon the number of students.

We do not intend to deny seminary education to any

man who is qualified for it, but we do expect to share the load with the four other denominational seminaries. I would propose as an immediate goal a reduction of the student body to not more than 750 ministerial students. Instead of an arbitrary limitation on the number of students to be admitted each year, I propose that the requirements of the curriculum shall be increased to the point that no more than 750 students will be willing to undertake the courses.

The danger at this point is that the academic requirements shall be raised with a view to producing research scholars instead of pastors. The students of this Seminary must be trained primarily for the pastoral ministry. This must be the basic purpose of the Bachelor of Divinity curriculum. The development of research scholars can safely be reserved for the graduate Master of Theology and Doctor of Theology courses.

The second function of the Seminary, that of providing leadership for the denomination, will be carried out through the development of both students and faculty. Provision for the best instruction for students who are willing to undertake a difficult course will guarantee the graduation of men who have the qualities of leadership. This process has worked through the years as evidenced by the large proportion of Southern Seminary alumni in places of denominational leadership today.

Our goal also is to have every member of the faculty recognized throughout the denomination as the authority in his field. To achieve that goal the Seminary must provide each faculty member with adequate income to free his mind from worry and his time from the necessity of rendering service for pay outside of the Seminary. He must have adequate library facilities and a teaching load adjusted to provide time for research and for study, both here and elsewhere. Additional colleagues must share the student load and make possible the concentration of major effort within some given field of study. With a young, though not inexperienced faculty, an emphasis at this point will provide rich returns in the years immediately ahead.

The democratic polity in our Baptist denomination rests upon the conviction that the composite mind of the entire constituency is likely to be right more often than the mind of any single organization or individual. The possibility of error, however, creates the necessity for the third function of the Seminary—the re-examination of denominational life in the light of the Word of God.

The danger in democratic polity is that in lieu of selected leadership we shall have self-appointed leaders and that instead of a responsible body to whom authority is delegated, we shall have a group which seizes control of the authority which supposedly resides only in the entire constituency.

The checks and balances of our Federal Government were established by our forefathers to forestall such deterioration in our nation's democratic political life. The same principle of checks and balances is needed in the life of a democratic denomination. The Seminary will find its place not in the administrative nor the legislative functions but rather within the judicial framework. The force of its judgment is contained in no legal authority but rather in the amount of true light which it may shed. The Seminary must ever be free to focus the light of its knowledge upon the plans and policies and decisions of the denomination.

There will always be those who will attempt to maintain their position and support their cause by capturing the Seminary as an instrument of propaganda and as a rubber stamp for their own judgments. It is to the best interest of the denomination, therefore, not only to guard its interest in the Seminary but to guard the Seminary from those with special interest.

The danger that the majority decision of the denomination may be manipulated by a small group is accompanied by the danger that the actual majority may be wrong. To refuse to reckon with the latter possibility is to assume not only that Southern Baptists have already received all the truth but also that no circumstances could ever condition

their application of it. History and the slavery issue would teach us better.

The poet wrote:

> New occasions teach new duties
> Time makes ancient good uncouth.

Jesus, too, took account of the shifting historical scene but he set his Word as more permanent than the North star to guide us. Said he, "Heaven and earth shall pass away: but my word shall not pass away."

He spoke truth, eternal truth, that should stand the test of time. He launched that truth in human experience by his words. He spoke them, not in the ordered procession of a philosopher, but released them at random, wherever someone in need would give them ear. He sought no auspicious setting for profound pronouncements; rather an audience of one worthless woman and the curbstone of a well provided the occasion for a discourse which the marching feet of time can never drown out. His words belonged not to his day but to all the tomorrows. Yet he wrote them in no book but sowed them in the lives of those who would listen. Careless did he seem with the truth he spoke for he sought to perpetuate it in no school or political organization. He simply bade his friends pass on his word.

Now his words are echoed in the languages of all the earth. They have become the breath of hope to many millions. They have become the guide of life to many who are perplexed. Comfort have they been to the sorrowing. Courage have they brought to those in fear. They have enchanted us and changed us, for whenever and wherever they are repeated, these words of Jesus lead men through faith to identify themselves with him who is the Way, the Truth, and the Life.

His words are old with the passing centuries but they leap from their setting to become as fresh as reflected sunlight on the dew of the morning for they speak the way of redemption. They are the language of faith by which the death and resurrection of Christ are mediated as the per-

sonal possession of all who would have life abundant and eternal.

The words of God need no editing by the minds of men. The truths of God need no retouching by the hands of men. They need only to be set to the music of our heart's rejoicing that God so loved and loves us now.

It is the task of a seminary not to say what God should have said or what God would say but simply to chip away the barnacles which accumulate about what God did say.

This is not so easy as we naively suppose. It is not just a matter of securing an accurate text of the Bible in the original tongue. The barnacles do not accumulate so much on the record of the divine revelation as they do in the mind of the readers. The process is so gradual that unconsciously men begin to read tradition into the Word of God and to use the Word of God as proof texts for the products of an extra-Christian rationalism. Both ancient and modern history are replete with illustrations of Christian groups convincing themselves that God must want what human pride and logic demand. Always the appeal is to the Word of God for authority and thus the Word of God is made the occasion and justification for diverse and contadictory practices not only between denominations but also within the history of one denomination.

It is the privilege of a seminary to devote itself to inquiring what God has said without reference to the expediencies of the moment. The seminary can claim no infallibility, but it can achieve an objectivity which will make its interpretation worth a hearing by all who seek to do the will of God.

The Southern Baptist Theological Seminary belongs to the denomination. Above that, it belongs to the truth—all the truth, but especially to the revelation of God. We commit ourselves without reservation to proclaiming and to preparing men to proclaim the Word of God.

REVELATION, THE WORD OF GOD AND OUR PROCLAMATION

BY JOHANNES SCHNEIDER

One cannot speak of the Word of God without speaking about the revelation of God. God's Word is always a revealed Word. For there is no knowledge of God without God's self-communication through His free and sovereign will.

I. *Revelation of God in the Word and in the Son*

1. The concept of revelation presupposes the *hiddenness of God.* That is to say: God is withdrawn from the grasp of men. He is the wholly Other; the almighty who is beyond our power; the inscrutable over whom we can in no wise dispose; the sublime one who transcends all thinking. God dwells in a light unto which no one can come. He is past finding out and no man is able to penetrate into His mysteries; He is the all-wise God whose secrets remain hidden—if He does not make them known. Whatever we would make a statement about God, we are completely bound by the Word which He himself speaks. This negates all attempts to make statements about God not grounded in His revelation. Such attempts may follow from the compulsions of logical thinking, but they have nothing whatever to do with the reality of God. For human thinking cannot lay hold of an object or a person which stands beyond all our conceptualizations or ideas.

Revelation, therefore, means that God Himself steps out of his hiddenness, that He manifests Himself through His Word and thus grants man an insight into his being. God makes Himself known in revelation and only by means of this revelation. The world cannot secure knowledge about the living God in any other way. If it restricts itself to its own awareness of God, it denies the revelation and logically ends in idolatry. For a God that is merely postulated by reason is not the true God, but the construct of the human mind.

2. God reveals Himself by making known His *Name.*

In the revealing of His Name he permits us to recognize His Being: "I am that I am." "I am the Lord thy God, the Holy One, a great King." "I am the Lord, Thy Saviour"; "the First and the Last." God is a jealous God, but at the same time the God of mercy and love. He reveals His glory, His will, His righteousness, His power, His wrath and His grace.

3. But the Word of revelation is not exhausted in the fact that God reveals His Being. From His Being we receive a threefold determination of His Word:

The Word of God is (1) *a creative Word.* God acts through His Word. Through His almighty Word He created the world. That is not only the witness of Holy Writ in the Genesis account, but it is the most unique revelational Word of God Himself: "I have made the earth." "I am the Lord, who performs all things, who makes both light and darkness" (Isaiah 45:7).

The Word of God is (2) *a commanding Word.* God makes known His will. In the Law He has given the commandments which regulate the cultic and moral life of His chosen people. The Law has been raised up against sin and has as its goal the holiness of the people of Israel: "Ye shall be holy, for I am holy."

The Word of God is (3) *a Word that creates redemption, a redeeming Word.* It speaks of the grace and the gracious acts of God, of His goodness and His mercy. Even when it threatens judgment, it stands in the service of the God of all grace. For all the chastisements of God are proofs of His redemptive will.

The redemptive-creative Word of God includes a fullness of *promises.* In His Word God reveals his counsel concerning Israel and the world of nations. The Word of God is *a Word of redemptive history* directed towards the ultimate goal of God's activity: the completion and consummation of all things, the final removal of sin and guilt, the new heaven and the new earth.

The final Word of God in the Old Covenant is a *prophetic Word.* The prophets are the bearers of the Word.

God puts His words into their mouth. He commands them to His prophets. The prophetic Word has the character of an event. It "happens" so that it comes to the prophets with overwhelming power. The prophetic Word is neither sensational nor the product of fantastic illusion, but it is the Word which God reveals in visions and auditions.

4. But in all this the ultimate secret of revelation is not yet laid bare. That happened only *in the Son of God.* The author of Hebrews has expressed that truth in a most impressive manner. He begins his delineation concerning the unique excellence and dignity of the Son of God with the words: "After God has spoken in olden times and in divers manners through the prophets, He has spoken in this end of the age through the Son, whom He has instituted to be heir of all things" (Heb. 1:1, 2). Christ is the *perfect* revelation, for He is the image of the invisible God, the effulgence of His glory, the image of His Being. As the incarnate Logos He has brought us news concerning God. He is the revealer by virtue of His divine origin, by virtue of His having been from the beginning with God, and because God sent Him into the world when the time was fulfilled. As He, Christ, reveals Himself, He reveals God.

That is the new and unique element in the story: Jesus is not merely, like the prophets of the Old Covenant, the bearer of divine revelation, but He represents God in His person. For He stands in the complete unity of will and being with God. Only Jesus can say of Himself: "I and the Father are one" (John 10:30). "The Son cannot do anything of Himself; what He seeth the Father do, that the Son doeth in like manner" (John 5:19). "What I have heard from the Father, that I speak to the world" (John 8:26). "The Father who has sent me, has told me what I shall say" (John 12:49).

This explains why the incarnate Son of God can speak of Himself even as God speaks of Himself: in the manner which alone is reserved to the revelational mode of speaking. The self-revelation of Jesus has the form of the immediacy of divine revelation: "I AM." I am the life, I am

the light, I am the truth, I am the bread of life. These are words of revelation representing the essence of Him who is one with God. The self-revelation of Jesus is, therefore, in its deepest sense the revelation of God. God not merely speaks *through* the Son, He also speaks *in* the Son. His Word is God's Word.

It is only in this sense that in the New Testament Jesus is understood as the mediator of revelation. He is, therefore, in an altogether different manner the mediator of revelation than either Moses or the prophets.

5. If we thus speak of Jesus, there follows quite meaningfully a relation of the Son of God, grounded in His very being, to the threefold Word of revelation of which we have previously spoken.

The witness of the Scriptures shows Christ Jesus as (1) *the mediator of the creative Word of God.* This insight presupposes the pre-existence of Christ which is an indispensable element of the christological statements of the New Testament, and which belongs to the essential character of the Christ, lest one feel constrained to see in Him an accidental, time-bound phenomenon of history. The fact of Christ's preexistence necessarily belongs to the idea of the "Son of God" if one takes at all seriously this predicate of dignity with regard to Jesus.

Concerning the pre-existent Christ it is said that through Him, the Logos who was with God, all things have come into being (John 1:2). Or, as Paul formulates it in the letter to the Colossians: "In Him all things have been created, the things in heaven and on earth, things visible and invisible. Everything is through Him and has been created for Him (Col. 1:15).

Christ Jesus is (2) *the mediator of the commanding Word of God.* Through Him the will of God has been perfectly declared. It belongs to the office of Jesus while on earth that within the framework of the proclamation of of the Kingdom of God he fixes the commandments and orders which are obligatory for the "sons of the Kingdom."

With the statement: "But *I* say unto you" Jesus establishes His authority as the lawgiver of the New Covenant. He thereby does not move into opposition to God, but rather to the teachers of the law of the Old Covenant. With His commanding Word of revelation Jesus is in complete agreement with God, for He is exclusively concerned with the declaration and reaffirmation of the real will of God, expressed in the law, but obscured and falsified by the casuistic exegesis of Judaism. Jesus unveils the meaning of the commanding Word of God in such a manner that it is imperatively valid in view of the Kingdom of God and the perfection it demands.

As the Messiah who reveals the will of God Jesus, too, has the authority to declare words of judgment and threatening. The Word of Jesus may also be a *revelatory Word of the wrath of God.* And this Word we dare not suppress in the picture of Jesus if we would take the divine dignity of Jesus seriously; and, indeed, it is not absent from the message of Jesus as his threatening words against Pharisees and Sadducees and the unrepentant cities attest.

Christ is (3) *the mediator of the Word of God that creates redemption.* That He is supremely. And to declare this Word that is the real meaning of His mission.

He has the authority to forgive sins. When He does that, he accomplishes the redemptive will of God in men. He reveals God as the Father full of love and grace who rejoices when one sinner repents. Through Jesus and His Word God gives life and blessedness. As the revealer Jesus has words of eternal life. And all those who believe on Him come to the knowledge of the truth. His Word encompasses the whole fulness of salvation.

6. The highest consummation, however, of this revelation lies in what *God does to His Son.* This revelation, likewise, is of a threefold character.

The revelation of the *love of God* has been consummated in the sacrifice of Jesus on the Cross. God has "shown His love towards us that Christ died for us when we were yet sin-

ners" (Romans 5:8). For "God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them" (2 Cor. 5:19).

The revelation of the *power of God* has been completed in the resurrection of Christ. It was the power which with tremendous force resurrected Christ from the dead (Eph. 1: 19, 20) and exalted Him at the right hand of God.

The revelation of the *Glory of God* will be consummated when Christ shall return at the end of the times and when He will appear in the glorious epiphany out of the hiddenness of his heavenly being in order to establish His reign over all the world.

God's *Word* is a revelation Word, God's activity is judgment and grace made known to men—both in highest consummation in the revelation of God through Him, even Christ Jesus our Lord.

II. A Proclamation that is both Christo-centric and Speaking to the Conditions of our Time

The Word of revelation and the revealing activity of God are now objects of our proclamation. Only the Word and deed of God are constitutive for the Church of Jesus Christ. There is no other foundation. Otherwise the proclamation is not a message of redemption.

The proclamation is falsified when it is lowered to a mere philosophical theory of knowledge or the impartation of a *Weltanschauung* or what is worse, to a secularized doctrine of salvation. It fulfills its task only then when it remains faithful to its origin and its basic character.

We should like to develop this idea in several ways and try to make it fruitful for our contemporary situation:

1. The first is this: *the proclamation must be Christo-centric.* If it is that, it is in the deepest sense theocentric. That means: in the center of our message and proclamation stand the person and the work of Christ, the activity of God for the salvation of men in Jesus Christ, the saving grace of God which has been revealed in the Cross of Calvary

as a divine power and wisdom. The object of our proclamation is this redemptive event and the reality of salvation.

The crucified and living Christ is the center which dominates all our preaching. From this everything else falls into its proper place: the message concerning the justification of the sinner, concerning faith, baptism, or the impartation of the Spirit; the doctrine of the Church and the consummation of all things which begins with the return of Christ. It is the testimony of Christ the Saviour, the Lord and the consummator of the world.

Through the Word the redemptive activity of God becomes a present event. In the Word which we speak on God's behest, and as Christ's ambassadors, salvation comes to men as the offer of grace. The Word is the means through which God testifies to Himself in our hearts. It is a power laden with a holy energy which penetrates into the hearts of men, effecting both judgment and grace. It shows us our guilt and the glory of the reality of God and Christ. It teaches and admonishes, crushes and edifies. It contains the whole riches of knowledge and sheds light on all of life's questions. In the proclaimed Word God is the one that speaks and we are those who hear.

2. But the proclamation has not only an objective but also a subjective side. That truth must be emphasized particularly today in view of a wide-spread, but one-sided theological movement. For we are not followers of dialectic theology but of the theology of the awakening which is based on the witness of the New Testament. Most certainly the Word of God is effectual by virtue of the power resident in it and the decisive element is the content of the message of redemption. But the *person of the herald* also belongs to the proclamation. It is clear that the Word must be spoken clearly and purely, yet it can only be declared properly by him who has been called by the Holy Spirit, one who is convinced of the truth of the Word and who knows about the responsibility inherent in the ministry of the Gospel. Behind the message there must be the personal experience of faith and the personal assurance of salvation of the messenger of

the Gospel. That means: The proclamation must always and ever have the character of *witnessing*. "What we have seen and heard, that we proclaim unto you, in order that you may have fellowship with us. And our fellowship is with the Father and His Son Jesus Christ" (I John 1:3).

The herald of the Gospel must be a sanctified personality, not the caricature of a spiritual man, but a man in Christ, to whom God has given a sanctified naturalness. He must be a man who is both sober and enthusiastic, dedicated to God and open for the world to which he testifies, related to eternity and close to present reality, supra-temporal and modern; who knows the Scriptures and lives in it, and who is equally at home in the problems of his time, acquainted with the needs of men as well as with the philosophy and literature of his era.

It is most certainly true that the power of the proclamation does not lie in the herald, neither in his eloquence nor in his knowledge, nor in his pathos, but in the manifestation of the Spirit and of power. In comparison with the greatness and glory of the message we are but weak and unworthy vessels. But in our very weakness lies hidden the promise of God. The more humble we are, the more God is able to work through us. The less claims we ourselves put forth, the more God can use us. The more we allow God to have His way, the more His Word will be potent and effectual. In spiritual things there is no room for megalomaniac ambition or pride in our own achievements. Nor is there room for pastoral self-assertion and display which boasts of the souls we have saved. We are the servants of our Lord, and it is sufficient to the servant that he be found faithful. Paul does not say that the herald is a power of God, but the *Gospel* is the power of God that saves. *We* win no man, but God wins men *through* us. He opens men's hearts, not we. We are God's co-workers, but God is the husbandman. We are merely organs of the Christ. "Therefore neither is he that planteth anything nor he that watereth, but he that giveth the increase, even God" (1 Cor. 3:7).

And yet—we insist and reiterate: we as humans have to

use all diligence and every legitimate means at our disposal so that the ministry of the Gospel is done in such a manner as to challenge the people of our day and to win them to Christ. If we desire, to speak with Paul, to be Greeks to the Greeks and Jews to the Jews—and that is our task—then we must possess a comprehensive knowledge of the man of our times with his heights and depths and we must be able to understand him to the very abyss of his being. If we are to imprint the image of Christ into the hearts, then we cannot escape the responsibility of gaining a clear insight into the picture of man, with all its lights and shadows which now characterize that picture. That means quite practically: He who today still preaches the way he preached 10 or 20 years ago—I am not speaking of the contents but the manner of preaching—has fulfilled his task but half way. The ministry of the Gospel demands unceasing theological labour, the continuous hearing of God's truth and listening in on man.

With this we simply mean to say that *our proclamation must be* in rapport with our times (gegenwartsnah). However true it is that the message in its contents is and remains Christo-centric and never may become anything else, it is also true that in its form it must be contemporary. It must speak to the condition of the people of our age. God's Word is *the* truth which stands sublime above all the changes of world and life views. It is the eternally valid truth, but the proclamation in its *form* must be such that it reaches man in the here and now and that it really grips him. Neither Jesus nor the apostles have acted differently in their day and age.

The struggle for the right manner of delivering our message is one of the most serious concerns of our times. We can no longer speak the language of Canaan or the edifying pietistic language of former days. The New Testament has an altogether different language. We need the authority, the lapidaric and concrete manner of expression found in the New Testament and we must combine it with the realistic language of the present age. However, we must not

succumb to one danger that is quite real here and it is already strongly at work among us, the danger to which all de-mythicizing tendencies of the biblical Kerygma are exposed: that is, that we surrender the substance of the Christian message. To surrender to that danger would mean that we proclaim another Gospel that is no gospel. De-mythicizing proclamation is a perverted proclamation and hence a sin against divine truth. For there is only genuine, Spirit-wrought proclamation on the basis of the revelation, and that means for us, on the basis of the revealed Word of God.

A LOOK AT MAN IN THE LIGHT OF GOD

A Chapel Talk

BY THERON D. PRICE

God has established his Lordship through Creation. He demonstrates his great wisdom in the intricacies and in the mechanical perfection of its makeup. His character is seen, in the retrospect of revelation, in the order and consistency of creation's laws. He has extended fellowship to his offspring through his Fatherhood. He wills to love his children, and loves so to will.

But already, in these few sentences, we have stated the conditions of man's glory, and anticipated the nature of his tragedy. It is man's glory, under God, to have knowledge of the Infinite, to participate in Wisdom, and to commune with Holiness. But it is man's tragedy that he does not readily assume this high destiny, nor accept the Sonship for which he was made under God. For man is fallen. The well-springs of his being and action have been polluted. His hold on reality has been relaxed. His actual status continually mocks his unrealized potential. The depth of his fall is measured precisely by the height on which he might have stood. And God, who would have been his friend, becomes his torment. The purpose of this chapel talk is to prompt us to reflect upon ourselves in our peculiar relation to God.

Man is a creature. He is non-infinite in being. He is limited in time and circumscribed by space. His power to know and understand can be measured. His ability to choose and act is far from absolute. This is not to say that creatureliness is synonymous with sinfulness. Man as creature was part of his handiwork which God surveyed and "saw that it was good."

It is rather to remind us that while man is creaturely, finite, limited, he is tormented by uncreaturely, even infinite, capacities and longings. He has aspirations to heights he cannot scale. He has thoughts he cannot fathom. He senses immensities which he cannot measure. This is his glory

when he accepts himself as a creature dependent upon the God by whom he was made, and with whom he might have fellowship. It is his tragedy when he turns his good to evil, and in pride attempts to usurp the throne of the Creator and shape the world and other lives to his own ends. Man is a creature. But he is God's creature.

Man is a moral fool. He is not sensitive to, nor understanding of spiritual issues. His is a distorted vision. The optic nerve of his conscience has, in one sense at least, been severed. He can be duped by the Devil, or snared in his own conceits. He becomes the willing victim of either crass or enlightened superstitions. He fails both in distinguishing things that differ and in putting approval upon the things that are more excellent. His very religion may be a witness to his radical unbelief—and it will always give some evidence of having been conceived in legalism and born in pride. He fails to see the utter inadequacy of even man's goodness apart from the grace of God—and never seems to know that apart from the glory of God his very virtues are but splendid vices.

Man is a sinner. He has missed the mark of God's calling. He is, in a much more terrifying sense than our easy references usually imply, a lost soul. He has some semi-conscious awareness that he ought to be "like the gods,"—that he ought to be able to "distinguish things that differ,"—that he ought to practice radical self-criticism, neither taking pride that he has done so, nor pitying himself for what he finds. Man knows he should be able to define his life in terms of faith, hope and love—but he finds it easier to write or to speak autobiographically of fear, self-pity, and pride.

Man's pride finds expression in rebellion. It leads him to attempt divinity in his own right and to reject the rightful rule of God. Since this effort cannot but fail, for the laws of God's universe refuse to honor such effort, he becomes afraid, and his fears create that of which he is afraid, and he ends in frustration and loss. Being then a failure and a rebellious sinner, he even fears to return to an of-

fended God. He cannot believe that God bears no grudges—that he welcomes prodigals—that it is the lost whom he seeks to save. So he runs away from God. Like Adam, he flees into a back corner of the garden. Like Augustine he tries to bury his soul in concupiscience and prodigality. Like Nietzsche he rages against Christ and curses his own estate Like Francis Thompson he hears voices calling in his soul, and divine feet pursuing him in love, and yet he runs.

Man thus becomes selfish in most radical and terrifying sense of that awful word. That is to say that he is turned inward upon himself. He is ego-centered. He can trust no thought but his own. He can depend on no power but his own. He is consistently suspicious about all other people. He can believe in nothing but himself. The gist of his sin, therefore, is more vivid as unbelief. In unbelief of God's power, he would replace God with himself. In unbelief of God's mercy, he would depend upon himself for a satisfactory working out of his own destiny. He has wanted himself, and his prayer is answered. He has himself. He has claimed his utter freedom, and it is his. Indeed it has all but killed his soul. He doesn't even know what to do with it. He is very lost and very alone. He is separated from reality, stranger to the covenant of promise, without God and without hope in the world. Not only are his being limited, and his vision distorted, but his soul is lost.

But all this only emphasizes the urgency of man's situation—it does not yet say the most significant thing about him. For his very plight is an occasion for divine action. This valley of troubling may be exchanged for him, as for Hosea, for a door of hope. Utter depravity may be the best opportunity for sovereign grace. The lack of any claim on God—of any kind—may be defined as the remaining point of contact. Here we come upon the glory of the gospel, and set in the clear light of revelation a most significant truth.

Man is not only a creature, fool, and sinner, *he is the personal object of God's will to redeem.* God has never ceased loving his wayward offspring, nor abrogated his

claim to control him. This is the touchstone to Man's worth, and the clue to a Christian teaching concerning himself. It is not just that without this the human situation is hopeless. It is rather "man as sinner" is meaningless apart from this. "Man as creature" apart from this is irrelevant. "Man as moral fool" seems, to me, to be without permanent ethical content apart from this. These things, creaturehood, folly, sinfulness, must be seen against the background of compassionate love, and sovereign grace—and therefore as related to the ground of man's hope. It is precisely here that man can fulfill his uncreaturely longings, regain his ethical integrity, and enter communion with the holy God. All of man's tragedy is accurately reflected only in the light of this eternal love. All his glory will never outrun it.

God sends forth his Spirit to attract those who had felt repelled. In Jesus Christ, the friend of publicans and sinners, he comes near to the far-off and low-down. Through the cross he demonstrates that the aim of judgment is redemption. He takes to himself man's sin and folly, and lays hold upon him through pardoning grace. It is not that there is an ineradicable nobility in man; nor is the suggestion germane that the soul has a metaphysical likeness to God and so is infinitely precious. The message of grace—of incredible, free and magnificent grace—is rather that man, who has forsaken all status and forfeited all worth, is yet the object of gracious love and loving grace. He becomes more than object then. He becomes the subject, who responds in faith, is patient in hope, and lives by love.

All this has been spoken of man in the third person. But I am really talking about ourselves. If there are those of us here who transcend our creaturely status, who see reality and see it whole, and who have no sins to confess—let us give thanks to God that we are not as other men, and go our righteous way. But if we feel our limitations—if we must smite our breasts for moral lapse and spiritual myopia —if we have sinned, and do sin, and grieve the heart of God —then let us pause to ponder the nature and magnitude of His wonderful grace and to recommit our lives to such a God.

THERAPEUTIC PREACHING

BY R. LOFTON HUDSON

There has been a great deal of discussion in the last few years concerning the correlation between religion and psychiatry. Within this area of thinking I should like to examine the place that preaching holds. It is evidently closely related to religion of the Judaeo-Christian variety. And more and more preaching is coming up for examination in the light of the findings of psychology, psychotherapy and common sense. For that matter preaching has always been judged, one may suppose, in the light of the frame of reference of the hearer.

It just happens that the frame of reference of our day is increasingly psychology and its related fields. Truth is important, but there is a strong suspicion on the part of many people, in this day of relativism, that whatever appears to disturb and upset human beings is either not the truth or is not presented in the proper manner. This is a kind of pragmatism, but I believe that is much more widespread than many of us realize.

Take, for example, the popular attitude toward evangelism, especially the evangelism of children. Many people feel that the old-fashioned hell-fire-damnation type of preaching has done a great deal of harm, and they are afraid to subject their children to it. There is even a feeling that revivals and revival preaching are responsible for a considerable portion of the admissions to mental hospitals. Recently a psychiatrist lecturing to a group of college students who were touring a well-known mental hospital remarked that whenever he heard of an evangelistic meeting in a particular area he expected to receive more applications than usual from that area. Such statements may be the results of prejudice or of inadequate observation, but they are more wide-spread than is healthy for religion.

It seems to me that the best approach for the preacher is to reexamine the content of his preaching in the light of the best findings of modern research. And, of course, his

manner of presentation and attitude in the pulpit will be influenced consciously and unconsciously by his viewpoint. We can probably give a better account of ourselves in the pulpit without departing from any fundamental of our faith and without changing appreciably our approach to preaching. And certainly if we are not doing our best for our listeners, to say nothing about doing them harm, we want to be the first to find it out.

All of us know that we have been influenced in preaching, more than we like to admit, by the way we have seen and heard it done by other preachers who were our models, especially in the early part of our ministry. How do we know that we are not perpetuating their errors? Do we not emphasize what we have heard emphasized by others? And do not most of us assume that if we say what has been said by the great pulpiteers that it will be blessed of God, and ought to be praised by man?

A word of warning much needed in some quarters has been issued by Dr. Ralph W. Sockman: "When a preacher discovers that psychological discourses are the most popular, his temptation is to specialize on them both at home and abroad. To 'brighten the corner where you are' is good, but it is hardly an adequate Christian program when organized selfishness is shutting off the light from the rest of the community and hell has broken loose across the street." These are appropriate words, but it should be remembered that the difficulty in preaching "too much psychology" lies often in the fact that the psychology is superficial or false or is presented in technical language.

The viewpoint that is here presented is not that we need an entirely new approach, and certainly not entirely a new content. This has been largely the viewpoint of the cults, such as Unity and Unitarianism and New Thought. What is really needed, it seems to me, is that we think of our preaching under three criteria: the revelation of God, the particular needs of the congregation, and the best strategy for inclining, even the non-church people, to our message.

These categories of revelation, need, and strategy are not new, of course.

It is the last two of these that are particularly the concern of the psychologically oriented minister. On the other hand, I would strongly insist that the revelation of God, properly understood, is entirely and wholly health-giving. But what is the revelation of God? From a practical standpoint the revelation of God is what the preachers say that it is, just as science is what the scientists say, and history is what the historians agree on. In other words, there is always the human, variable, optional, half-understood element of error. Can we ministers of the Gospel, then, fail to accept the challenge of psychotherapy and to re-examine our preaching with a view to improvement? Of course not. Psychotherapeutic viewpoints are often in error, and like everything else, are being revised from time to time. But so is preaching. Our fundamental question is, How can it be changed for the better?

In the context of psychology, how can we preach so as to save men's lives and not destroy them? If one of the implications of the word "salvation" is to heal, how can we preach so as to cause a larger per cent of our hearers to be "whole" human beings? Our goals overlap considerably with those of the psychotherapist. We will probably go further than he does. But even in the light of well defined goals of happy, healthy, normal, consecrated, God-fearing human beings, how does our preaching stand up?

Dr. William S. Sadler in this large volume entitled *Modern Psychiatry* has a chapter on "Philosophy and Religion." This is the exception in such textbooks, for generally "the Jews have no dealing with the Samaritans." In this chapter, Dr. Sadler lists, in a section on "Religion as a Liability," the following evil results that he has observed in his practice: (1) Religion of Fear; (2) The Guilt Complex; (3) Escaping from Reality; (4) Divine Healing; (5) Religion in Manic-Depressive States; (6) Intolerance; (7) Superstition; (8) Fanaticism; (9) Excessively Subjective.

In a similar manner he discussed "Religion as an Asset" under the following heads: (1) Confession Value; (2) Socialization; (3) Consolation; (4) The Gospel of Love; (5) Horrific Experiences (he means comfort in these); (6) Good-Samaritan Work; (7) Master Motivation—a Supreme Good; (8) Dynamic Convictions; (9) A Shock Absorber; (10) Personality Unification; (11) Salvation.

These two outlines give some indication concerning the assets and liabilities of religion. It is a rather obvious fact that while a sermon may heal, it may also wound. As Rev. Edgar N. Jackson of Bridgeport, Connecticut wrote recently in *Pastoral Psychology* (June 1950): "A sermon may set false goals, stimulate unhealthy resentments, promise a security that is unreal, encourage a submissiveness on the one hand or aggressiveness on the other that could easily lead to more acute personality difficulties. To be a soul-healing influence a sermon should face the reality of life honestly, proceed creatively toward goals that are reasonable and challenging to the best in life. It should present a way of living life at its best that is both comprehensible and attainable." And the late Karl R. Stolz has said: "Preaching that finds men, searches them, and helps them to overcome the obstacles to the enrichment of personality possesses therapeutic value which people cannot forego without loss."

In line with these suggestions by Dr. Sadler, Rev. Jackson and Dr. Stolz, I would like to suggest, first, some aspects of modern preaching that may be considered harmful to the mental health of individuals in the congregation.

First, "over-emphasis on sin and its penalty." I know that stressing sin is considered in some quarters to be good preaching. Many would even say that this type of preaching needs to be increased. One noted evangelist even boasts that he preaches on hell in every sermon. And I should say in all fairness that I believe that we ought to make plain the meaning of sin, the issues involved in right and wrong, and the seriousness of rebellion against God. I do not hesi-

tate to affirm my own personal belief in the scriptural teaching of the consequence of sin as eternal separation from God and eternal punishment. But those who "harp on sin" tend to set up about a half dozen taboos such as drinking, smoking, and cussing and shout down the judgment of God upon the sinner. It seems to me that the pain of hell or the horror of a wasted life should not be the dominant motives for reform of life and decision for Christ.

Second, "perfectionism" is a hazardous doctrine to present. All of us, of course, believe that every Christian should aim at living as nearly like Christ as possible. To make exceptions is to sin, all will grant. But somewhere in our preaching, we need to make plain that we have always sinned and we always will, and every day we must deal with the issue. The perfectionist demands of himself that which is impossible, and therefore denies the very thought of sin which leads to repression and illness. As dangerous as it may seem to some, we must accept ourselves as we are at this moment.

Third, religion can endanger the spiritual health when it over-emphasizes humility, surrender, and self-effacement. These concepts mean to some people, because of their childhood background, that they must reject themselves and count themselves of no value. Take the concept of surrender. Does God require us to lose our personality completely; or does He, rather, ask us to come into subject relationship with Him and to live in that honored and honorable position? You see, surrender to one person may mean an impossible subjugation to God as a tyrant or a dictator; to another it may mean a wholesome cooperation of a human being and his Divine Creator.

Fourth, some preaching leads men to "expect the impossible" from God. I know that some will quote the statement that with God all things are possible. Yes, but as someone has said, "Even God can only do the do-able." Even He cannot make a thing square and round at the same time, unless you prefer to talk of a "squound." Some preachers

lead people to expect God to heal all diseases without exception, give perfect and infallible impressions of divine leadership, remove all anxiety at once and keep it out, and prevent us who are His from ever having serious crosses.

Other examples of destructive tendencies in our preaching could be suggested, but these will indicate the danger. If someone were to challenge these I could only substantiate my claim that these tend to be destructive by an appeal to case studies. I believe, however, that any minister who takes time to talk to people about their problems will find some substantiation for this thesis that preaching may wound as well as heal.

Having pointed out that there are some aspects of possible preaching content that tend to cripple the hearer, I should like to suggest that the aim of preaching is not simply to keep people comfortable. Great preaching must at times wound and tear away in order that healing and construction may take place. It is a subtle and easy error to assume that "peace of mind" is the immediate goal of therapy and preaching, or for that matter of religious education.

It may be stated as a truism that anxiety is a necessity of growth. It has been pointed out by Kierkegaard, and recently by Mowrer, that anxiety is a "school" in which the Christian allows himself to be "educated" to his moral and spiritual responsibility. I have often found myself saying to a neurotic in a certain stage of development, "You cannot save your face and your mental health at the same time." This is equally true of character. Or to state the matter differently, you cannot preach the truth of God and keep people comfortable at the same time.

But it is true that the preacher may give anxiety-producing sermons in too large doses. A congregation can be frustrated to death. To arouse guilt feelings too frequently and too violently without offering immediate solution, or resolution, of the guilt feelings may either drive the hearer away or cause him to develop unhealthy insulations against the pain of guilt. It may be stated then that the primary

task of the preacher is the handling of anxiety in the congregation. Those who suffer intensely may be dealt with individually, or referred. And those who refuse to accept the anxiety necessary to growth must be challenged by love and insight. Some, of course, will refuse to respond under any technique, and this must be accepted by the church.

We turn now to consider some of the more health-giving aspects of our faith. This does not mean that doctrines of our faith are to be first screened by scientific psychology. However, no one of us can preach all of the Scriptures. We do choose which aspects of the total message of the Bible are most needed by our parishioners—all of us do—and this is entirely as it should be. All the following paragraphs propose is to outline some of the more healthful aspects of our message, as judged from the mental frame of reference.

The *understanding of self* will rank high in the preaching of ministers who are psychologically oriented. That man is a sinner and always will be, should be kept in the forefront of all true preaching. His lust, his hostility, his sexuality, his selfishness, and his perversions were all objects of New Testament preaching and writing. The challenge to conversion and continuous growth were constantly held up before the eyes and ears of man. Frustration, temptation, and the contrast between conflicting kingdoms find an important place in both Jesus and Paul. Perhaps, today, the preacher can go even farther than either of these in presenting the nature of emotional illness, as well as emotional health, to great advantage. In the light of modern psychotherapy it is nothing short of criminality for religion to stigmatize the mentally ill as "sinners above all men" because they have depressions or compulsions or delusions. Therapeutic preaching will attempt to define areas of human responsibility in contrast with areas of illness.

Teaching concerning *the handling of interpersonal relations* may be a valuable part of therapy. The Bible is rich in material which concerns dealing with enemies, husband-wife relationships, race relations, helping the less

fortunate, and the thwarting of the oppressor. This, of course, verges over into the field of ethics, but good preaching should go beyond the mere declaration of ethical ideals. Modern preaching may well present some of the dynamic factors involved in the disturbance of our interpersonal relations. To go farther than merely teaching right and wrong may be most in line with the Christian message. In other words, our greatest contribution may be to show why we are prejudiced and hostile rather than to issue a "Thou shalt not" on these subjects. It seems to the writer that religion has tended too much to the ethical and too little to the psychological. "If to do were as easy as to know what were good to do, chapels had been churches and poor men's cottages princes' palaces."

There are *doctrines which heal* the souls of men, damaged as they are by the distortions of infancy and the sins of adulthood. Any list of these doctrines, of course, will be incomplete. Here are some of them: (1) God as Creator and preserver of us all—the potential fatherhood of God through Christ; (2) acceptance of the sinner as he is; (3) redemption of the sinner as an active process; (4) security of the believer in God's grace; (5) growth toward the ideal of Christ as natural to believers; (6) victorious living as possible through the Holy Spirit. These and many others are as practical as learning how to set a thermostat to the furnace. As a modern theologian has pointed out, separating the "doctrinal" and the "practical" is a "vicious distinction, dividing what cannot be put asunder without serious results for genuine religion. If doctrine is not practical—and practiced—it is unreal, delusive, and useless."

Preaching which aims at therapy will deal much with the *adjustment mechanisms of religion.* These are not only defense mechanisms but the divinely ordained (we believe) mechanism of a live, growing Christian in a real situation. Those which are constantly needed, and often little understood, may be listed as follows: (1) repentance and faith; (2) confession; (3) prayer; (4) guidance; (5) Bible reading;

(6) worship; (7) witnessing. This last may be considered by some to be superfluous in this list, but a good case can be made for any one of these as necessary to the fully healthy Christian. It is frankly admitted that my concept of the healthy mind is somewhat authoritarian. If one does not derive his criteria of health and character from Jesus Christ, how can he escape the charge that he is denying the faith of Christ? And how can there be a conflict between psychology and religion on this point, if both are true?

Someone may ask, 'If this is therapeutic preaching, how does it differ from the old-fashioned, run-of-the-mill kind of preaching?" Of course, great preaching has always been therapeutic preaching. Great preaching always aims at conversion and maturity. It heals and gives life. But as preaching attempts to meet the needs of people, it must do so in the frame of reference of the hearers. Today when an amazingly increasing number of people are diagnosed as neurotic and when more people are entering mental hospitals every year than are graduating from all colleges and universities in the United States, it is high time that everybody join hands in attempting to cure the mental illness of mankind. The ministry will not overlook its responsibility in these matters.

Dr. Fosdick once said, in a published sermon: "I wish the psychiatrists no harm, but if great religion could get hold of some people first, the psychiatrists would have less to do." The psychiatrists, I am sure, will be glad to see religion do more along this line. And the minister has his greatest opportunity for good or ill in the pulpit.

THE MINISTER AND POLITICS

BY JACK GUENTHER

A certain minister heard two voices. The first voice said unto him: "Thou shalt not take sides in politics. The minister's job is to do the work of the church, and not to get mixed up in political elections and things like that." The second voice said: "God has something to say about politics, and the issues involved in politics. Prophesy unto the people as God gives you light." I speak here in behalf of the second voice.

Those who believe that God is speaking to the world cannot long remain silent about politics. The Republicans say the Democrats are accepting mink coats and cheating on their tax returns, and this is immoral. The Democrats say the Republicans permit big businessmen to oppress poor laborers, and allow our foreign neighbors to struggle on as best they can, and this is even more immoral. The church says.....

Sometimes the church does not say anything. We hesitate to speak on politics because of a conviction about separation of church and state. Yet surely separation of church and state does not mean to refrain from speaking to the state, to refrain from judging it in the light of the Christian message. Ministers cannot refuse to discuss the issues which are developing in the world, and just talk theology. Ours is a theology which speaks to the world, and the idea of separation should not frighten us from applying our message to the state. But sometimes it does.

Recently, mistaken ideas about separation have been frustrating the church's effort in many realms. Last summer in the Middle East, for example, the United States Government concluded Point IV agreements with Lebanon, Jordan, and Iran. Protestant missionaries had worked in the Middle East for many years, and knew the country well, so the state department asked the missionaries for assistance in getting the economic and technical aid into places where it would do the most good. Here was a real chance for the mission-

aries to use their influence in a Christian way. They were interested in the countries and anxious to see the people get the help; this looked like a work of real service to God, but . . . . often they refused to help, feeling this would be a violation of church and state. An old slogan, "separation," became so misused it was interfering with their work.

The same misuse of the word "separation" often frightens ministers from expressing a Christian witness on political issues in this country. It hinders them from using their influence in politics and other fields, because they fear involvement with the state. The church goes its way, the state goes its, and never the twain shall meet.

This political inertness is particularly disturbing because of the increasing importance of political activity in producing social change. Certainly social change must never become the only concern of the church. Ours is the task of transforming men through an experience with Jesus Christ. But Jesus Christ also has something to say about the building of a Christian community, and in this task our participation in elections becomes a potent way of expressing our convictions. In some areas, more real results in social change can be achieved by political activity than by any other method. Yet we steer clear of politics, and expend our energies in directions which are sometimes unproductive.

When I was in the Seminary at Louisville, a group of us became concerned, as many ministers do at one time or another, about living conditions in the slum district. The concern resulted in a series of week-end work projects on the house of a family that was particularly needy. As we worked on this one house, we were informed that in Louisville alone there were 30,000 such houses below the minimum health standards. Under such conditions our "one-house approach," though worthwhile, is hardly to be viewed as an effective solution to the problem. Even less effective is the "we want you to be happy for one day" approach to the slum problem. This is the one which is still most prevalent in churches and consists in having two or three deacons de-

liver the baskets of canned goods to two or three embarrassed families on Christmas Eve.

Much of the church's energy goes into such one-sided approaches to social problems. For three or four weeks prior to Christmas, the church conducts an intensive program to collect a few baskets of canned goods for needy families. Certainly this healing of lives in personal contact is a vital part of the Christian message, but there is more that can be done. A state or national election will come and go, in which one of the primary issues is low-cost housing, in which some real results can be achieved in slum clearance, and the campaign will receive absolutely no mention in the church program. Souls could be healed in this activity too, for the environment in which a man lives is an important factor in his spiritual regeneration and growth. Elections should be recognized for what they are: the most effective channels we have for realizing some of our spiritual goals. The future living conditions of 5,000 or more of God's families may hinge on the outcome of a single election. Political activity today is often far more realistic than the usual methods of charity in expressing love for one's neighbor.

In all our activities we express our faith as Christians. None is more important at the present time than our activity in the realm of political decision. That is the area in which we express our choices about the kind of society we wish to have. Many of our churches have recognized this and have expanded their educational programs to include discussions of political issues on which members must decide their positions as Christians. This seems to me to be a valid part of any church program. Our religion is something that includes every part of our life.

The way we vote is an important religious decision.

The Clean-Hands Approach

Many sincere Christians have adopted what might be called "the clean-hands approach" to politics. They reason in this wise: "No political candidate or party is perfect.

There is an element of evil in all of them. The most Christian thing for me to do is just stay out of the mess." Certainly there is a great deal of truth in the first part of the statement. It is an important Christian truth that there is an element of bad in all men, and in all our activities. In this world all the good is never on one side, and all the bad on the other. Good and bad are intermixed in every man and in every group. So these Christians say, 'What we should do is stay out of the mess, and keep our own hands clean."

This view is not without precedent. The Pharisees had the same approach to morality. They understood the moral man's main job as that of keeping his hands clean in the world. No wonder it was difficult for them to understand why Jesus went to dinner with sinners. The Christian's job, Jesus taught, is not to remain aloof, but to be a physician to sick individuals and a sick society. A physician's primary aim is not to keep his hands clean.

A much more subtle form of the clean-hands approach is the third-party attitude. The third party supporter is the man who votes for a candidate who has absolutely no chance to win. He supports a Dixiecrat for President even though he knows the Dixiecrat has no chance of victory. The real race is between Republicans and Democrats. When a man votes Dixiecrat, he withdraws from the real race. He leaves the actual area of battle, where his vote might have some power in determining the outcome.

Voting for a minor candiate who has no chance to win is a subtle form of withdrawing from politics. The purpose of voting is not to endorse some minor candidate we may like, but to try to have some actual influence on the contest between the major candidates. We must choose between the men who actually have a chance to win. In this way we will be exerting an influence in molding society and not just expressing ourselves in a vacuum.

Withdrawal from the battlefield of politics has at times been very popular among Christians. But the fallacy of this is that the Christian's main job is to act as a physician

to a sick world and not to keep his hands clean. The expression of our faith in political activity is one way we can serve God as an active physician. Not to participate is to leave the formation of the community to those who do.

While we keep our hands clean, someone else molds society.

Personalities and Issues

The minister who becomes active in politics has no easy task. He is presented with a mass of candidates among whom he must decide, the way he decides being a matter of great importance.

Elections are often settled on the basis of personalities rather than issues. Voters ask the question, what kind of a man is he? But as often as not they leave unasked the question, what does he stand for? Recently, for example, a famous evangelist said of General Douglas MacArthur: "He is a very religious man." Presumably this is meant to endorse the General as a political candidate worthy of the support of Christian people. But what does the General stand for? Many feel, and with some justification I think, that the foreign policy of General MacArthur would lead the world to disaster. As a right-wing Republican, his domestic polity would probably leave many social needs untouched. In a position of political power, his influence would be used against much of what many consider to be Christian.

The fact that a man is religious is hardly enough to satisfy the intelligent voter. The voter's job is to place in office men who will use their vote to achieve some of the reforms the voter feels are needed to produce a more just and Christian society. A senator may be so religious that he reads his Bible for two hours before breakfast, but if after breakfast he votes for bills that will perpetrate economic and social injustice, he is hardly to be recommended as a worthy representative. The main questions are: What is this man for? How will he use his influence to improve

society? Will his vote be used to correct the economic and social injustices which now exist?

In 1948 a Methodist paper supported Governor J. Strom Thurmond because, it said, "he neither smokes nor drinks." This is all very good. But the further question needs to be asked: If elected, in what ways would Governor Thurmond use his influence to mold a more Christian society? The society to which Governor Thurmond dedicates himself is generally considered to be something less than Christian. The fact that a man does not smoke, nor drink, nor beat his wife does not necessarily mean that he is worthy of our support as one who will use his vote to overcome economic and social injustice. The problem is one of getting deeper than the level of personality, and asking where the candidate stands on issues that affect us all. It is the candidate's stand on various issues that will determine the direction of our society.

Campaigns should be fought primarily on issues, not personalities. Once elected, it is his vote on policy that determines a man's influence.

The task of focusing on issues in an election is often complicated when one of the candidates surrounds himself with an aura of Bible verses. At first sight his right to Christian support seems hardly to be questioned. But sadly enough a candidate's ability to quote Bible verses is often no indication of his devotion to economic justice and international brotherhood. The leaders of the Ku Klux Klan have been some of the most spontaneous Bible quoters in the South. As with the clansmen, so in elections, the attempt to get behind the facade of Bible verses to the real convictions upon which a man directs his life is difficult.

In fact, the total atmosphere of a campaign usually works against a focusing of issues, and a casting of a vote based upon genuine religious conviction. Election rallies are seldom more than occasions for community entertainment. The center of entertainment is the campaign speech in which the candidate plays upon all the emotions of his

audience, high and low alike, in an attempt to draw supporters into his camp. This is hardly the atmosphere in which men make decisions based upon deep religious conviction.

Need I suggest the church's role? The kind of society our members vote for is an expression of the direction of their faith. It shows what they believe in and what they are devoted to—their decision is a part of what is meant by carrying religion into life. The church has the great task of providing an educational program which will aid its members in making intelligent decisions about their political activity, just as it aids them in arriving at decisions about gambling, drinking, and family life.

Issues and ISSUES

Two years ago in the Arkansas gubernatorial election, advertisements began to appear saying that Governor Sid McMath was paying too much for his grocery bill. 250,000 school children in Arkansas getting perhaps the poorest education in the country (I say this in kindness because Arkansas is my home state), 500,000 Negroes poorly integrated into the population, and an election issue develops around how much Sid McMath spends on his grocery bill. The fundamental Issues of how to provide better education for the children and better relations between races are often pushed into the background, and the campaign spins around a few insignificant accusations and petty moralisms.

On the national level there is this same danger of pushing the really fundamental Issues into the background and focusing upon a few relatively minor but colorful points. The Republicans emphasize mink coats and deep freezes which certain government officials have taken. Certainly this is immoral, and it makes a colorful election issue. But there are some other problems which are far more basic. What do the Republicans and Democrats propose in order to provide increasing economic justice to lower income groups? What do they propose in the way of aid to underprivileged foreign nations? These are the basic questions. For a party

to pass bills that perpetrate economic injustice upon whole segments of the community, millions of people, may be much more immoral than for a few officials to accept a mink coat.

This structural immorality is always much harder to recognize than petty personal immoraltiy. A light bulb manufacturer may decide to make his light bulbs so they will last only half as long. Then he may use high-pressure advertizing to drive people into purchasing his product. All this goes unnoticed. But let the corner grocer overcharge someone two or three cents for a light bulb and everyone cries immorality.

Political campaigns should be fought on Issues, rather than on issues—on Sid McMath's educational program, not on his grocery bill.

Churches have often sinned against this law in another way, by concerning themselves with only one or two Issues and ignoring the rest. Traditionally the church has become excited about drinking and gambling, and has used political channels in an effort to influence the direction of society in these areas. But these are not the only things which are wrong in the world. Economic and social injustice both in domestic and foreign affairs cry for the church's attention just as much as do drinking and gambling. Christianity has something to say about the distortion of values in every area.

Heaven forbid that all the ministers should begin to make political speeches for local candidates. This is not our primary duty. But it is our duty to find ways the Christian message can influence the life of our country. We cannot all suddenly set ourselves up as experts on political questions. We must become acquainted with the issues involved. A weekly reading of *The Reporter* magazine, or *Social Action,* or a good newspaper may be our religious duty. We cannot take Christian positions upon labor-management disputes unless we know the issues involved.

Our church educational program must take into account the need for Christian nurture in politics just as in

other areas of our moral life. The Christian faith provides guidance in all our activities. It has something to say about voting on Tuesday just as it has something to say about staying away from taverns on Saturday night. The average church educational program is helping its members to make decisions about drinking and marriage, but for too long it has failed to give them the proper help in making a Christian decision in this other area of life—the area of political participation.

Mere exhortation to vote is only a partial solution to the problem. For by the time the voting takes place, the election is three-fourths over. The type campaign, the selection of issues which will be debated, the narrowing down of the candidates have already been completed by the time election day arrives. If a significant Christian influence is to be felt, it must be exerted long before the actual election day, an influence which helps to select the candidates, decide upon the issues that will be debated, and the atmosphere in which they will be debated.

In the local church, this political alertness may be encouraged by inviting in candidates or representatives and discussing their position in a Christian way. It may be developed by starting small discussion groups in the church to follow international events and political developments in order to arrive at a Christian interpretation of them. Many different ideas will be needed in different churches. We have a great task in assisting our people in making Christian decisions in these areas. I only hope this article will make some contribution to thought about the problem.

A certain minister heard one voice: "Christianity does have something to say about our political activity just as it has something to say about every other area of life. The way we vote is one way of expressing our love for our neighbor. The church educational program has the responsibility of helping its members arrive at Christian positions in their political life."

EVANGELICAL MISSIONS AMONG THE MORMONS

BY LOUIS M. ADER

The Church of Jesus Christ of Latter-Day Saints was founded by Joseph Smith in 1830 at Fayette, New York. From the day of its organization the church has grown with surprising rapidity from a formal organization of six members to over a million in 1949. These 1,041,970 members do not include the 141,000 who constitute the Reorganized Church of the Latter-Day Saints, the largest of the several dissenting bodies that severed relations with the above main body after the death of Joseph Smith in 1844. The Utah Mormons, as the main body is often called, have witnessed an increase in membership and an expansion of propaganda that can be paralleled but by few evangelical bodies. Although Protestant missions among the Mormons in Utah began over eighty years ago, the Mormon growth has not ceased. However, there have been indirect results that partially justify the past efforts and expenses.

The results of eighty years of Protestant work in Utah includes the winning of converts, the establishment of churches and schools, a strong influence in developing a public school system, the attaining of statehood without polygamy, the development of loyalty to the United States Government and the generating of a tolerant attitude toward the Protestant Christian faith.[1]

The settled work began when the American Home Missionary Society sent Rev. Norman McLeod from Denver to Salt Lake to begin gospel work. He held his first service in Daft's Hall on January 22, 1865, and was the first to establish regular evangelical Christian services in Utah in the name of the Congregational Church. With the support of a non-Mormon group the First Congregational Church was completed in organization on February 14, 1865. In the first

1. Reherd, *An Outline History of the Protestant Churches of Utah*, page 650.

year, Independence Hall was built which served the First Congregational Church and several other Protestant denominations as a starting place for their work. Rev. McLeod, on a trip east, in 1866, to raise money for the church, made a report before a Congressional committee concerning the Utah Territory which resulted in a strong antagonism toward him in Utah that made it wise for him not to return. Dr. F. King Robinson, the Sunday School Superintendent, who attempted to give the little group leadership, was assassinated one night on the street. Without leadership the little flock soon scattered and was disorganized.[2]

When the Civil War had ended, the discharged soldiers began migrating westward because of the offered homesteads for settlers. As thousands moved westward, the House of Bishops of the Episcopal Church was quick to realize the need of forming a new Mission Field. A new district called Montana was constituted, and Rev. Daniel Sylvester Tuttle was appointed Bishop with jurisdiction in Idaho and Utah. After his consecration on May 1, 1867, at Trinity Chapel, New York City, the new Bishop and Mrs. Tuttle and their eight months' old son, George, Mrs. G. W. Foote, and Miss Sarah K. Foote arrived by stage in Salt Lake City on July 2, 1867. To their surprise they found they had inherited a Sunday school with forty to sixty pupils meeting in Independence Hall which had been started by Rev. Norman McLeod. For the next three years the Episcopal services were the only non-Mormon services held in Utah.[3]

The Methodist Episcopal Church started religious services in Salt Lake City in 1870 and opened a school in the same year, known as The Rocky Mountain Seminary, under the leadership of Rev. C. M. Pierce. In Salt Lake City, on August 8, 1872, the Rocky Mountain Conference of the

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2. Reherd, *op. cit.*, pages 654 and 655. Mrs. A. J. Gorham wrote the historical sketch on "The Congregational Churches," pages 654-658.

3. Reherd, *op. cit.*, pages 661-662. Venerable William F. Bulkey wrote the historical sketch on "The Episcopal Churches," pages 661-668.

Methodist Episcopal Church was organized which included the territories of Utah, Idaho, Montana, and that portion of Wyoming Territory not included in the earlier Colorado Conference. In 1872 they reported 106 members, 14 probationers, 4 churches, and one parsonage. At her own request the Utah Conference was dissolved in 1879 as an Annual Conference and was organized into a Mission District. The purpose was that she might come under the general care of the whole church rather than carry her own burdens financially and otherwise. She remained a Mission until the Annual Conference in 1947 when her status was changed from a Mission to a District associated with a neighboring State Conference.[4]

The American Presbyterian Church also followed the new settlers West. Rev. Thomas H. Cleland, Rev. J. C. Eliott, and Rev. Sheldon Jackson pointed out to a Presbytery that there was not a single Presbyterian Church for two thousand miles West of Sioux City, Iowa. This action led to the appointment of Rev. Sheldon Jackson as Superintendent of Missions for Iowa, Nebraska, Dakota, Montana, Wyoming, and Utah. Rev. Melancthon Hughes sent by Mr. Jackson arrived in Corinne, Utah, on June 11, 1869. Shortly after his arrival Mr. Hughes went east to claim a bride and did not return. Rev. Edward E. Bayliss replaced Hughes on April 13, 1870. He soon organized a Sunday school with forty-one pupils and by July 14, 1870, had dedicated a church in Corinne. Corinne, a new non-Mormon community of one thousand population, was laid out by the engineer of the Union Pacific Railroad at the time the completion of the first transcontinental railroad was symbolized by the driving of the golden spike at nearby Promontory Point.[5]

With the discovery of minerals in Bingham Canyon a stream of non-Mormons began to flow into Salt Lake City.

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4. Reherd, *op. cit.*, page 674. Rev. A. R. Dennis wrote the his-historical sketch on "The Presbyterian Churches," pages 680-688.

5. *Ibid.*, page 680. Dr. Herbert Ware Reherd provided the historical sketch on "The Presbyterian Churches," pages 680-688.

This caused the Presbyterians to recognize Salt Lake City as a promising mission field. In Faust's Hall on October 8, 1871, Rev. Josiah Welch preached to a gathering of twelve people. After moving to a skating rink, a church of twelve members was organized on November 17, 1871. On October 11, 1874, a church building, with a seating capacity for 515, costing 29,500 was dedicated.[6]

The Baptist work in Utah has been confined largely to the main centers of population. The other areas have not been neglected completely however, because the State has been and is being served by the Missionaries and Colporters of the Baptist Denomination.[7]

In 1865 the American Baptist Home Mission Society of the Northern Baptist Convention, at the request of the Baptists then living in the State, appointed the first Baptist missionary to Utah. This missionary, however, never arrived, and it was not until 1871 that the Baptists did any organized work in Utah. Rev. George W. Dodge, a Baptist minister, appointed Indian Agent by President Grant, began this work by finding Baptist families and holding meetings in their homes. Together with the Rev. Sewell Brown, a missionary appointed by the American Baptist Home Mission Society to labor in the Intermountain area with headquarters at Evanston, Wyoming, and with orders to spend half time in Utah, the first Baptist church was organized in the home of Mr. Palmer on Third Street in Salt Lake City. With Mr. Brown returning to Wyoming and with the recall of Mr. Dodge from his post as Indian Agent in 1874, this small group, which had begun with a nucleus of twenty members, broke up and the church disbanded.[8]

Ten years later Rev. Dwight Spencer, an appointee of the American Baptist Home Mission Society, arrived in

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6. Reherd, *op. cit.*, page 680.

7. Reherd, *op. cit.*, page 651. Mr. Charles E. Richmond and Rev. James G. Baynes wrote the historical sketch on "The Baptist Churches," pages 651-654.

8. *Ibid.*, page 651.

Ogden. Starting with a Baptist, Mr. H. A. Lindley, he soon had a group of twelve whom he organized into the First Baptist Church of Ogden on May 22, 1881. By 1882 a church building was built slightly north of 24th Street on Grant Avenue. After enlarging the church in 1889 and again in 1890, it was finally moved into a new bulding on the southwest corner of 25th Street and Jefferson Avenue.[9]

After organizing the church in Ogden, Mr. Spencer turned his attention to Salt Lake City. Dr. G. B. Morse, a medical missionary, joined with him. By August 1, 1883, a church was organized. Twenty-five days later, on August 26, the cornerstone of a new church building was laid on the southwest corner of Second South and Second West streets and became the home of the First Baptist Church of Salt Lake City until it joined with the East Side Church to form the Immanuel Baptist Church in 1908. "This latter church continued in existence under that name until the spring of 1947 when it again resumed the name of the First Baptist Church of Salt Lake City, Rev. Fenwick Talmadge Fowler being its present pastor."[10]

Because of a large number of Scandinavian extraction living in and around Salt Lake City, the first Lutheran work in the State was started. Dr. S. M. Hill arrived in Salt Lake City in 882 and held his first meeting in the St. Mark's Episcopal Schoolhouse. On July 18, 1882, the Zion Evangelical Lutheran Church was organized with five members. In 1885 the present bulding at Second South and Fourth East streets was built "at a cost of $7,000.00 under the direction of Dr. J. A. Krantz who served the congregation as pastor from 1885 to 1891."[11]

The Disciples of Christ established their first church in Utah in 1890 in the center of Salt Lake City and named

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9. Reherd, *op. cit.*, pages 651-652.

10. *Ibid.*, page 652.

11. *Ibid.*, page 669. Rev. James C. Peterson, Rev. John E. Allen, and Rev. F. E. Schumann wrote the historical sketch on "The Lutheran Churches," pages 668-673.

it "The Central Christian Church." "Through the efforts and influence of Judge John M. Breeze and family a tentative organization was effected in April with 13 members, and William F. Cowden, under the direction of the 'Board of Home Missions,' completed the organization in August, 1890, with 42 charter members."[12] Benjamin F. Clay arrived from Kentucky in October, 1890, to assume the position as pastor of Central Christian Church of Salt Lake City. During the ministry of Mr. Clay there were 234 new members added and by 1895 there were two hundred and ten resident members. From 1895 on the progress was slow. This slow progress was occasioned by two factors: (1) the Mormon influence and (2) the changing population. An added reason given is inefficiency and dissension within the congregation.[13]

The Nazarene Church is the last of the major evangelical denominations to organize work in Utah. The Nazarenes established their first church on April 12, 1924, at Ogden. Rev. W. S. Purinton became the first pastor and was the one to lead in the purchase of a lot which cost $1,800.00 and a tabernacle costing about $1,800.00 plus donated labor. On this they were forced to assume a mortgage of about $2,500.00. The members added to the church were mainly Nazarenes to begin with. By the end of the second year the membership reached 40 with a Sunday school attendance over 50. The Rev. A. E. Peterson is the present pastor. The second church was organized at Salt Lake City May 30, 1926; the third church at Milford on March 18, 1945; and their fourth church at Provo, May 11, 1945.[14] The Nazarenes have a membership of 110 according to the August, 1948, report.[15]

There are two independent missions working among the Mormons that deserve recognition. The first is The Utah

12. Reherd, *op. cit.*, page 658. Rev. Oren Orahood wrote the historical sketch on "The Disciples of Christ Churches," pages 658-661.

13. *Ibid.*, page 659.

14. *Ibid.*, pages 678 and 679. Rev. W. B. Corlett, Jr., wrote the historical sketch on "The Nazarene Churches," pages 678-679.

15. Reherd, *op. cit.*, page 650.

Gospel Mission founded and organized in 1900 by Rev John D. Nutting with headquarters located in Cleveland, Ohio.[16] During the period between 1901 and 1946, in the Utah region, this organization made 488,201 colporter visits; 204,172 invitation calls; 8,147 meetings held with a total attendance of 551,275; 60,870,940 pages of literature used; sold 55,934 Bibles, Testaments and Portions; sold 9,709 song books; sold 22,910 Scripture calendars; traveled by wagons and autos 89,275 miles and traveled 187,800 miles by foot. The total mileage covered was 277,075 miles.[17] Rev. John D. Nutting promoted the work of the Utah Gospel Mission until his death in 1949.[18] The other mission is The Utah Christian Mission, Inc., with headquarters in Phoenix, Arizona. Rev. Harry A. McGimsey, the founder of this organization, centers his program in the passing out of tracts and other evangelical Christian literature.[19]

The Missionary Lag

There are three main reasons for evangelical churches promoting Christian work in the inter-mountain section and only one for promoting missionary work among the Mormons already living in this area. The first reason, the influx of an increasing number of non-Mormons, was brought about by the building and completion of the first trans-continental railroad and the discovery of valuable minerals in Bingham Canyon. The other two reasons (derivatives from the first reason) are the Protestant churches sought to follow the non-Mormons with their particular churches and the larger Protestant denominations organized churches and schools primarily to satisfy the needs of the non-Mormons in the area. The last—a clashing of the Mormon and non-Mormon cultures—brought into being an interest in the

16. From the January, 1950, publication of *Light On Mormonism.* Published by the Utah Gospel Mission of Cleveland, Ohio, page 1.

17. From the *Annual of the Utah Gospel Mission of Cleveland for* 1947, page 6.

18. From January, 1950, *Light on Mormonism,* page 1.

19. Rev. Harry A. McGimsey, *The Utah Christian Mission, Inc.,* report for September-October, 1951.

Mormons. As a result the mission boards began to send missionary workers to the Mormons with the purpose of giving to all an appreciation of the New Testament Gospel as understood by the Protestants.[20]

However, after approximately eighty years of work, the evangelical churches have had little success in winning the Mormons through direct missionary endeavor. This failure has very clearly caused many of these churches to find justification in the overall influence they believe their presence has had on the Mormon structure in general. Dr. George Pitt Beers, Executive Secretary of The American Baptist Home Missionary Society, in a letter dated October 30, 1951, said: " . . . We have been working among the Mormons for a great many years. It is our experience in general that our approach to them is not particularly as Mormons but as people. You see our work is among all kinds of people in the Mormon area. There are few sections, even in Utah, where the Mormons are an absolute majority of the population. They are dominant in economic, social, and political affairs. They set the pace for the community. As to individuals, they are not in an actual majority in most cases. Our work, therefore, is for everyone."[21]

In the third paragraph of his letter this interesting statement is made: "You ask for figures as to the number of converts. Again, we are not able to give you any. This is because we do not list converts from Mormonism separate and so have no specific figures as to the number of Mormons that have been won. It has been enough to know that our work is effective and that we are winning considerable numbers of them. The results are not spectacular and I am sure that we are not going to wipe out the Mormon empire within the foreseeable future."[22]

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20. Reherd, *op. cit.*, pages 649 and 650.
21. These quotations are from a letter addressed to the author by Dr. George Pitt Beers, Executive Secretary of The American Baptist Home Mission Society, Fifth Avenue, New York 10, New York. The letter was dated October 30, 1951.
22. From the same letter as noted in footnote 21.

The most encouraging statement in this letter is the last sentence of the second paragraph: "The principal thing that has brought results is for the missionaries to meet the Mormons individually, discuss the problems with them on the basis of individual thinking."[23]

In a letter from the Board of Missions and Church Extension of the Methodist Church, written by Miss Dorothy Woodruff, Research Librarian, were these thoughts: "The Methodist Church does not now conduct missions among the Mormons. The Woman's Missionary Society of the former Methodist Episcopal Church did have work at one time, I believe. Were you able to come to this library, we should be glad to help search the records."[24]

Dr. R. H. Gerberding, Executive Secretary of The Board of American Missions of The United Lutheran Church in America, says in a letter dated October 19, 1951: "It is with regret that I must tell you that I know of no special form of activity in the Lutheran Church directed toward the conversion of Mormons. We do considerable home mission work in territories where they are numerous but our approach is no different from that we have toward any other unchurched and converted people. I also know of no literature on the subject."[25]

The letter with the most positive note came from Dr. A. Walton Roth, Field Representative of The Presbyterian Church in the United States of America. Here are some excerpts from his letter of November 10, 1951: "A survey was made among Presbyterian ministers last year which revealed that our group was receiving about four times as many from the Mormon church as we were losing to them. The totals, however, were very small, being 23 lost to 97

23. *Ibid.*

24. From a letter from the Board of Missions and Church Extension of The Methodist Church, New York 11, New York, written by M. Dorothy Woodruff to the author on October 26, 1951.

25. From a letter from the Board of American Missions, New York 16, New York, written by R. H. Gerberding, Executive Secretary, to the author on October 19, 1951.

gained. The figures covered the previous three years and came from all of our 15 churches. The Methodist pastors reported approximately the same proportion without attempting to give figures. The only other church approached was Dr. Fowler's (Pastor of the First Baptist Church in Salt Lake City), which reported 100 received in the previous three years."[26]

Dr. Roth continues by writing: "Methods vary with the temperament of the minister and the theological slants of the churches and the ministers. The more extreme groups are very aggressive and sometimes insulting. The middle of the road churches consider this approach out of order in view of the overwhelming majority the Mormons have here and their rather indulgent attitude toward us. These churches never preach against Mormonism but are ready at any time to deal personally with disgruntled members of the LDS (as we always call it) church. Most individuals change churches for secondary reasons. Very few see the light either way. It is generally a matter of marriage, or of personal conflict with the Mormon bishop over finances, or of friendships. The ones we lose leave on account of marriage or business connections. Losses are almost always from fringe individuals in both cases. Our biggest embarrassment is from those who come to us because we don't insist on the tithe as does the LDS church. Probably 20 per cent of those who come to us do so to find a spiritual satisfaction not available in Mormonism, or because their intellects are offended by the puerilities of the Mormon theology. A smaller proportion of our people who change go to the other church because of the excellence of its social program. Most of them do it to get along with their families or to get some economic advantage."[27]

Mrs. J. D. Nutting, Secretary of The Utah Gospel Mis-

26. From a letter from The Presbyterian Church in the United States of America written by Dr. A. Walton Roth, Field Representative, 1866 Garfield Street, Salt Lake City 5, Utah, to the author on November 10, 1951.

27. From the same letter as noted under footnote 26.

sion with headquarters in Cleveland, Ohio, replied in her letter that the most important work is to get the Mormons to study the Bible honestly and the Holy Spirit would bring the results. With this end in view they, from the beginning, used large Gospel Wagons, later autos, in which men lived and traveled over Mormon territory carrying especially prepared paper covered books to be given at each place they called. In this manner the Mormon territory has been covered many times. They feel that, as a result, the Mormons have been studying their Bibles more than ever. This mission has carried on this type of work for over fifty years.[28]

The Utah Christian Mission, Inc., with headquarters in Phoenix, Arizona, replied in a letter through Rev. Harry A. McGimsey dated August 13, 1951: "We have found the best way to reach them (Mormons) is through our literature which is mostly written by converts." They use the method of covering with tracts Mormon conventions and new areas in which new Mormon Temples are being constructed.[29]

From all of the above sources it is indicated that the work of winning the Mormons is left to the local churches and their chance contacts with these people. The only direct contacts made are by the two independent missions mentioned above who use mainly the revivalistic and colporteur methods. Why the missionary lag? The answer is that the missionary methods used have not produced converts in proportion to the effort exerted.

The Results from the Efforts

There is no doubt of the change and deemphasis among the Mormons when compared with the beliefs and activities of the Mormons of earlier history. This has been due in considerable degree to the pressure of the national govern-

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28. From a letter from Mrs. J. D. Nutting, dated October 19, 1951. Mrs. Nutting is Secretary of The Utah Gospel Mission, Cleveland 6, Ohio.

29. From a letter from The Utah Christian Mission, Inc., P. O. Box 1743, Phoenix, Arizona, written by Rev. Harry A. McGimsey, Founder and President, to the author on August 13, 1951.

ment, the presence of a large non-Mormon element, and the faithful witness borne by the evangelical churches which have been at work in this region for the past eighty years. From earlier pages it has been indicated the Mormon church is giving a "larger place to Christ and the Bible in its worship services and in everyday life; polygamy has been officially prohibited to conform to the law of the land; while the power of the priesthood is still a major fact, it is being exercised with more regard for democratic ideals than formerly. These signs indicate that the Mormon church is on the way to becoming a Christian communion. To the degree that it adopts and practices Christian truth, it should receive frank and friendly recognition. Full recognition, however, should await the abandonment of the traditional Mormon church policy of disfellowshipping all other churches and stigmatizing them as 'apostate.' "[30] Another factor not mentioned, and the most important of all, is that the Mormons should not be recognized as Christians until Christ is accepted as He is revealed in the New Testament and they abandon the doctrinal sources they hold in addition to the Bible.

According to a church membership report of January 1, 1949, there were a total of 1,041,970 Mormons[31] not including the membership of the Reorganized Church which has a membership of 141,000 for 1949.[32] Of the Brighamites 854,099 of these members are located within the Stakes and 187,871 are located in the Missions. In Salt Lake City there are 120,894 Mormons with 376,708 Mormons living in Utah outside of Salt Lake City.[33] Utah as a State in 1946 had a

30. Edward Laird Mills, *Why Christian Missions in the Intermountain Area?* pages 7 and 8. Published by Home Missions Council of North America, 297 Fourth Avenue, New York 10, New York. (A booklet).

31. From a statistical report sent the author on October 30, 1951 by Mrs. G. Cazier, Secretary of Temple Square Bureau and Museum, Salt Lake City, Utah.

32. Porter Routh, Secretary, *Southern Baptist Handbook*, 1950, page 112.

33. From G. Cazier's report indicated in footnote 31.

population of 636,821[34] with a Mormon population of 497,602.[35]

Of the nine denominations in Utah reporting in 1948—3,331 Methodists, 2,916 Presbyterians, 2,784 Episcopalians, 2,520 Baptists, 1,265 Congregationalists, 1,010 Lutherans, 471 Disciples of Christ, 325 Unitarians, and 110 Nazarenes—there was a total of 14,832 members. When compared with the Mormon figure in Utah there are almost forty Mormons to every Protestant.[36] In 1912 Dr. Bruce Kinney reported a Protestant membership of 8,418.[37] During a period of 38 years the Protestants have increased approximately 76 per cent while in the same period the Mormons have increased approximately 269 per cent.[38] With the above figures in mind one is not too encouraged with Dr. A. Walton Roth's[39] statement that the 15 Presbyterian churches over a period of three years gained 97 from the Mormons while losing 23 from the Presbyterian churches to the Mormons. Dr. Edward Laird Mills, in a Mission report to the Home Missions Council of North America, made the following statements: "The sect's wide-spread and well-publicized missionary activities are none too fruitful. In normal times the two thousand missionaries, most well educated young men and women who work at their own expense, secure about 7,000 converts a year, largely from evangelical churches. This fact casts a revealing and melancholy light on the type and quality of Christian 'education' which have been provided evangelical youth in recent years. About 15,000 other members are added annually from children within the church. The Reorganized Church of Jesus Christ of Latter Day Saints, with its headquarters at Independence, Missouri, has only one-

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34. Edited by Clarence L. Barnhart, *The American College Dictionary*, page 1,338. Published by Harper and Brothers in 1948.
35. From G. Cazier's report indicated in footnote 31.
36. Reherd, *op. cit.*, page 650.
37. Kinney, *op. cit.*, page 173.
38. Calculated from Kinney's figure of 1912 and Reherd's figure of 1948. The Mormon figure from the growth table supplied by M. G. Cazier as indicated in footnote 31.
39. In a letter from Dr. A. Walton Roth indicated in footnote 26.

fifth the membership of the Utah group. It has eschewed polygamy and adventures in secular business and has come more nearly to resemble the various Christian churches."[40]

Between the years of 1940 and 1949 the membership of the Church of Jesus Christ of Latter Day Saints has increased from 803,528 to 1,041,970.[41] In a period of nine years the church has increased 238,442 or an average of 26,493 each year.[42]

From a surface view of the percentage increase of fifteen non-Mormon denominations in comparison with the Mormon increase over a twenty-four year period, it seems Protestantism, at her present tempo of missionary activity, will not break down the Mormon religious structure.

Denomination	Percentage Increase[43] Between 1925 and 1949
1. The Northern Baptist	10%
2. The Disciples of Christ	18%
3. The Evangelical United Brethren	18%
4. The Congregational Christian	21%
5. The Evangelical and Reformed	22%
6. The United Presbyterian	22%
7. The Reformed in America	23%
8. The Moravian	27%
9. The Presbyterian of the U. S. A.	27%
10. The Methodist	31%
11. The Protestant Episcopal	39%
12. The U. S. Presbyterian	42%
13. The Church of Brethren	43%
14. The United Lutheran	58%
15. The Southern Baptist	67%
16. The Brighamite Mormons[44]	76%

The Church of Jesus Christ of Latter Day Saints stands as a challenge to Evangelical Christianity. Although it has modified its teaching somewhat, it continues to hold to doctrines and practices which are a marked divergence from the truth of the Gospel. Mormons are making aggressive efforts to proselyte evangelical Christians, while Evangelicals are largely unresponsive to the missionary responsibility to this group which is logically inescapable.

40. Edward Laird Mills, *Is Mormonism Changing?*, pages 4 and 5.
41. From Mr. G. Cazier's report indicated in footnote 31.
42. *Loc. Cit.*
43. Routh, *op. cit.*, page 110.
44. From Mr. G. Cazier's report indicated in footnote 31.

Baptist World Report

Spain

Publicity given to a recent statement by Cardinal Segura has caused another flurry of excitement over religious liberty in Spain. Segura, archbishop of Sevilla, issued a pastoral letter warning the government of Spain against granting any concession to Protestants, under pressure from the United States. He denounced Protestantism as "heresy," and deplored the fact that President Truman had shown a "dislike for the Spanish people."

It needs to be remembered that Truman had, a short time before this, made one of his unguarded statements in a news conference, saying that he had "never been fond of the Franco regime." While this statement is quite understandable, it, like certain other statements of the President, was not in good taste diplomatically. A reaction was inevitable.

The Spanish Foreign Ministry made an official reply to Truman's remark. This apparently was not as strong as the Spanish Catholic prelates felt it should be. Segura's statement followed. Probably it is to be interpreted as a sign of weakness and fear on the part of the Catholic Church, which must have observed some leaning toward a more liberal policy in the government in connection with negotiations for U. S. air-bases in Spain.

It is significant that Segura's blast did not cause an outbreak of violent persecution of Evangelicals in Spain. Not a single case of violence has been reported, although there was the report in March that two Protestant foreign missionaries were to be expelled from the country.

As far as Baptists are concerned, there has been no actual persecution recently. There are 24 Baptist churches in Spain, with about 1,500 members. It is quite difficult to secure permission to open new places of worship, but in the established places services are held without interference, and 249 baptisms were reported last year.

The Managing Editor of the *Review and Expositor* was in Barcelona and Madrid for brief visits last summer. He saw no evidence of oppression, and was gratified at the signs

of growth and activity among Baptists of Spain. The impression gained at that time, that reports of religious persecution had been unfortunately exaggerated, has been confirmed even since the incidents of March, 1952, by a missionary from Spain recently returned on furlough, who feels that the interests of Baptist work are being damaged by unfounded rumors and fears.

At present there is no American representative of Southern Baptists residing in Spain. This is not due, however, to any action of the government of Spain. Dr. and Mrs. John D. Hughey were transferred to the International Baptist Seminary in Zurich, while Dr. and Mrs. George Jennings returned to the United States for needed medical treatment and furlough. It is unfortunate that both couples left within a few weeks' time in the fall of 1951.

Presumably, new missionaries, if appointed, could gain entrance to the country. While resented by Catholic officials, they would enjoy freedom of movement and immunity from physical violence. The Spanish government has not retreated from its position that Catholicsm is the State Religion and other forms are only tolerated. Complete religious liberty is unknown; but toleration is being practiced.

Russia

Reports continue to trickle from behind the Iron Curtain, reports which are partial and difficult to appraise calmly and accurately. The most recent sources of information concerning Baptists in Russia have been: (1) reports of a small group of English Quakers, who in the summer of 1951 made a two-weeks visit to that country on the invitation of the Soviet Union Peace Committee; (2) a letter dated September 28, 1951, from the President and the Secretary of the United Council of Evangelical Christian Baptists, in answer to a letter from Dr. Louie D. Newton of Atlanta, Georgia; and (3) testimony of Rev. Martin Niemoeller, German Lutheran leader, who was permitted to visit Moscow for six days in January, 1952.

Allowances have to be made for the fact that all these sources afford limited information about conditions in the

country as a whole. But when analyzed, the three reports seem to agree as to this general situation:

Although the Soviet Government has not withdrawn from its official position that religion is an outmoded superstition which should be discarded, active persecution of religious groups has been reduced, and a working agreement has been effected between church and state. The Baptist Evangelical Union is officially recognized, along with the Russian Orthodox Church. In some respects Baptists enjoy greater freedom than they had under the Czarist regime, during which the Russian Orthodox Church was the only permitted religious organization, and Baptists were severely persecuted.

There are about 4,000 Baptist churches in Russia, with some 400,000 active members and about 3,000,000 adherents. No religious education of young people is permitted, and few persons under eighteen are to be seen in a service. There is no paid ministry, but lay preachers earn their living with their hands and devote themselves to their spiritual labors with no thought of remuneration. Services are well attended and are spiritually vital. Numerous baptisms continue to be reported, necessarily confined to adult converts.

Russian Baptists are naturally loyal citizens of the Soviet Union. They fear a third World War and do not want it to occur. They feel that they are misunderstood by American Baptists, who are perhaps unwittingly falling prey to the "war propaganda" of the United States. They would perhaps welcome contact with Baptists outside Russia, if it could be freed from international political implications. Under present circumstances, however, such implications are unavoidable, and any initiative taken by Baptists, particularly those of the United States, to communicate with Baptists in Russia would be ill-advised, since it might cause unnecessary embarrassment and ill-founded suspicions. If an early change in this situation is too much to hope for, there remains the open road of intercession and fellowship through prayer.

Book Reviews

The Interpreter's Bible, A Commentary in Twelve Volumes, Volume 7, New Testament Articles, Matthew, Mark. George Arthur Buttrick, Editor. Nashville: Abingdon-Cokesbury Press, 1951, $8.75.

The Interpreter's Bible, A Commentary in Twelve Volumes, Volume 8, Luke, John. George Arthur Buttrick, Editor. Nashville: Abingdon-Cokesbury Press, 1952, $8.75.

With the publication of the first two volumes of *The Interpreter's Bible* it is possible to appreciate with a fair degree of understanding the scope and significance of the work as a whole. It may be said at once that the appearance of this commentary is an epochal event in the field of Biblical scholarship and study. Conceived on a vast and comprehensive scale the work is destined to occupy a unique place in the ever-growing library of Biblical studies. There was a distinct need for such a work. As Dr. Buttrick points out in the Editor's Preface no full-scale commentary in the English language on the whole Bible has been produced in the past half-century. In this period of fifty years many notable additions have been made to Biblical knowledge and new methods of critical study have been introduced. While the new knowledge and methods were available in many separate books there was no single work which undertook to utilize them and apply them in the exegesis and exposition of the Scriptures. *The Interpreter's Bible* has set out to do this on a grand scale.

The initial steps in the production of the Commentary were guided by thirty-six consultants drawn, as Dr. Buttrick says, from "all the larger Protestant groups in the English-speaking world." In the list of these consultants appear the names of three Southern Baptists, the late Dr. Ellis A. Fuller, Dr. Edwin McNeill Poteat, pastor of Pullen Memorial Baptist Church, Raleigh, N. C. and Dr. Wallace Bassett, pastor of Cliff Temple Church, Dallas, Tex. Dr. Poteat also appears in the list of the one hundred and twenty-four contributors to the series of twelve volumes. These are the men

who wrote or will write the articles, the exegeses and the expositions. No other Southern Baptist is among the contributors. George A. Buttrick is the commentary editor. Other members of the Editorial Board are Walter Russell Bowie, Paul Scherer, John Knox, Samuel Terrien and Nolan B. Harmon.

With respect to the purpose of the Commentary, the publishers say: "One of the greatest needs of the Christian ministry has long been a comprehensive Bible commentary that would focus the vast findings of modern scholarship on the meaning of every passage so as to bring out the *preaching and teaching values* for Christian living today. *The Interpreter's Bible* is that commentary. It not only gathers together all that reverent scientific studies have *discovered about the Bible,* but also provides the preacher or teacher with practical stimulus and help in *interpreting its truth* to those who depend upon him for guidance. It is the most complete and efficient working tool ever devised for the preaching and teaching of God's Word."

The publishers may be correct in their estimate that *The Interpreter's Bible* is "the most complete and efficient working tool ever devised for the preaching and teaching of God's Word." The appearance of the remaining ten volumes may serve to support the claim. Without in any sense subscribing to all of the views expressed or the interpretations given in the first two volumes this reviewer freely assents to the claims made as to the great significance of this work, and states unequivocally that *The Interpreter's Bible* should have a place in the library of every intelligent teacher, preacher and student of the Bible. If the work be found deficient or unsatisfactory in exegesis in certain of its parts, it will prove immensely helpful in the concentration and presentation of a vast fund of information about the Bible, Biblical criticism, archaeology, geography, the purpose and writing of the Books, etc. On points of interpretation and exegesis of the Scripture the alert student will always be able to check the peculiar view of the exegete against the views of other scholars in standard and time-tested works and

with the aid of his own knowledge of the Word. No student of the Scriptures need shy away from use of this or any other work simply because the views it expresses are at variance with his own or traditional ideas concerning the Scriptures. In the last analysis every reader of the Bible is his own interpreter but no man should be content with his particular views until they have been tested against the opinions of great scholars.

In *The Interpreter's Bible* the student is given the benefit first of two standard versions of the Scriptures appearing in parallel columns, the King James and the new Revised Standard. The exegesis, in large type, appears in the center of the page. Below this, in smaller type, is found the exposition. This arrangement is convenient and practical.

The first volume to appear, Vol. 7, on Matthew and Mark, contains the general articles on the New Testament. These are generally of a high order and at once command respect by reason of their quality and comprehensiveness. One meets in these articles that which is inevitable in a work produced by men of different schools of thought, namely, divergent views concerning the nature of the gospel and the meaning of the Kingdom of God. This is seen by comparing R. H. Strachan's magnificent article on "The Gospel in the New Testament" with Clarence Tucker Craig's article on "The Proclamation of the Kingdom." Dr. Strachan's interpretation of the meaning of eschatology for the early church and his general view of the gospel is sound, to our way of thinking. It is good to have the views of Dr. Craig and other contributors concerning eschatology and the meaning of the Kingdom of God balanced by this excellent presentation of the clear-thinking British scholar. The Introduction to Matthew's Gospel, and the exegesis, are written by Sherman E. Johnson, the exposition by Dr. Buttrick. Frederick C. Grant is the author of the Introduction to Mark and the exegesis of this Gospel. The exposition is given by Halford E. Luccock.

As we turn to Vol. VIII, Luke and John, we must confess at once to an admiration for the work of Wilbert F.

Howard in his Introduction to John's Gospel and his exegesis of the Gospel. This great authority on John's Gospel has placed all students of the Bible in his debt in presenting so clearly and convincingly here the fruits of his years of labor and thought on the Fourth Gospel. In quality of content and form of expression the exposition of Arthur John Gossip is on a par with Dr. Howard's work. The Introduction to Luke and the exegesis of the Gospel are given by S. MacLean Gilmour. In his Introduction Dr. Gilmour exhibits a scholarly and clear understanding of the unity of Luke-Acts and sets forth intelligently Luke's use of sources. The exposition of Luke is divided between Walter Russell Bowie, John Knox, Dr. Buttrick and Paul Scherer.

We shall anticipate with pleasure and great interest the appearance of succeeding volumes of *The Interpreter's Bible,* particularly those on the other New Testament books.

Edward A. McDowell

Theologie des Neuen Testamentes. By Dr. Max Meinertz. 2 Vols. Bonn: Peter Hanstein Verlag G.m.b.H., 1950. 247-389 pages. D.M. 10.00 and 16.20.

Geschichte des Alten Testamentes. By Dr. Paul Heinisch. Bonn: Peter Hanstein Verlag G.m.b.H., 1950. 387 pages. D. M. 17.50.

Von Geheimnis des Gotteswortes. By Johannes Schildenberger O. S. B., Heidelberg: F. H. Kerle Verlag, 1950. 531 pages. DM 20.00

Erloesung und Suende. By Alfons Kirchgaessner. Freiburg: Verlag Herder, 1950, 321 pages.

Zur Tauflehre des Hl. Paulus in Roemer 6. By Heinrich Schwartzmann. Heidelberg: F. H. Kerle Verlag, 1950. 124 pages.

Saint Paul: Les Epitres Pastorales. Traduction et Commentaire par le P. Adrien Boudou, S. J., Paris: Beauchesne et ses Fils, 1950. 315 pages.

These works in biblical theology and history are all by Catholic authors. They bespeak a significant revival of biblical science among our Catholic friends. Each work is written within the limits of Catholic dogma and the Papal Biblical Commission but with due and respectful cognizance of the labours of Protestant scholarship. It is more than doubtful whether the average Protestant writer is as versed in Catholic thought as these authors are familiar with Protestant thought.

Professor Meinertz of Münster University presents the first modern and comprehensive New Testament theology from the Catholic point of view. While he has studiously perused the vast literature of the field, the learned author has resisted the temptation of overloading his work with innumerable citations from the work of his colleagues. This is surely a wise procedure. His main concern is to offer a positive analysis of the contents of N.T. theology. In this he has succeeded admirably. The style is wonderfully clear and every line is written in an irenic spirit. Nor is Meinertz unaware of the critical problems that N.T. theology posits. Thus he sees a difference between the teachings of Jesus and the doctrine of Paul or John. The contents of divine revelation underwent a certain undeniable development in the writings of the N.T. But despite these differences we find an underlying unity in the witness of the supreme record of Christendom's faith.

Meinertz divides his work into four main sections: the first deals with Jesus and his teachings; the second is devoted to the early Church; the third concentrates on Paul, while the last section closes with the theology of John. Following the fashion of continental scholars each section is preceded by a brief, informative and selective bibliography with works in Latin, German, French and English, as well as Italian and Spanish. The sections dealing with Jesus, Son of man and Son of God, the crucified and risen Saviour, are particularly good. The analysis of Pauline theology contains remarkable insights which confirm much of the best in Protestant conservative interpretations. or Protestants Meinertz's discussion of the virgin birth, the doctrine of Peter's supremacy, the doctrine of the Church and that bearing on baptism and the Lord's Supper is of particular interest. The virgin birth, Meinertz argues, is not chiefly determinative for the divine sonship of Jesus nor is the latter essentially dependent on it. The reverse is rather true, namely the divine sonship of Jesus is the presupposition of his marvelous birth.

The second work by Professor Heinisch of Nijmegen University (Holland) bears the title "History of the Old

Testament." It has eight sections. After a brief introduction on the sources and the extant literature the author presents under section one biblical primeval history (from the creation to the flood and thence to Abraham's call). The second section covers the story of the patriarchs, while the third is concerned with the era of Moses (exodus, the historicity of the biblical narrative, the law of Sinai, the basic ideas of Mosaic religion etc.). Section five discusses the establishment of the Kingdom (from Samuel to Solomon, religion and culture of this epoch etc.). Section six and and seven deal with the division of the Kingdom, the Babylonian exile and the Persian rule. The concluding eighth section probes into the experiences of Jewry under Graeco-Roman rule.

According to Heinisch the Bible is primarily a book of religion and not a book of science. The biblical writers and the early Church fathers, for instance, did not have a correct view of the earth's extension (p. 27). Hence, it is impossible now to assume that the flood covered the whole earth. The biblical writers were children of their time and age in matters relating to natural science. This admission, however, does not in the least detract from the veracity of the inspired Scriptures.

Heinisch rejects the religio-historical school's interpretation of the rise of Jahvism (p. 103ff.) With Father Wilhelm Schmidt of Vienna he avows an original monotheism with subsequent decay into polytheism and he believes that modern ethnological research has amply confirmed the validity of this theory.

Professor Schildenberger, a Benedictine scholar, offers in his work "Concerning the Secret of the Word of God" a biblical hermeneutic. Its aim is primarily theological and not merely apologetic, for it purposes to help believing Catholics in resolving the difficulties that inhere in the study of Holy Writ and to introduce him constructively to its inner meaning. The insights of faith and reason, church history and natural science and of other disciplines are freely drawn upon in order to elucidate the purport and the

teachings of the Scriptures. The author insists, however, that mere natural knowledge is insufficient for a proper understanding of the Word of God. The latter pertains to the supernatural order and it must, in the final analysis, be spiritually discerned. But we must recognize difficulties wherever we encounter them in the sacred record. Grappling with these difficulties will lead to a deepened understanding of the ways of God with men.

The Protestant student may profit considerably from this work. Chapter IV bearing on the various meanings of scriptural words (metaphors, metonomy, hyperbolae, parable, allegory etc.) and Chapter VII on the spiritual meaning of Scripture and the four-fold meaning according to Thomas Aquinas throw light on current and past Catholic exegesis of Scripture.

Kirchgaessner's "Redemption and Sin in the New Testament" is a finely written monograph on a subject of supreme importance to the Christian faith. It is a scholarly attempt to refute the traditional Lutheran thesis that the redeemed believer in Christ is always "simul peccator et iustus," that is, at once a sinner and justified. The author tries to answer the question as to the intrinsic meaning of being saved from sin according to New Testament teachings. In the pursuit of his goal Kirchgaessner critically reviews the history of the problem in Protestant research. He pays particular attention to more recent writers since F. Christian Baur. Among others he cites H. Scholz, W. Karl, Paul Wernle, C. Clemen, J. Gottschick, Adolf Schlatter, Heitmüller and E. Hirsch, all of whom tended to posit a difference between Paul's and Luther's formulation of this problem. Our author narrows the problem down to this question: "How does Paul's assertion of sinlessness relate to the ethical demand?" Or in other words: "What meaning has the indicative in Paul's doctrine of redemption?"

Kirchgaessner subjects Paul's letters to a very incisive review and arrives at the following conclusions regarding the apostle's doctrine of sin:

1. The guilt (reatus culpae) of pre-Christian sins is blotted out.

2. The punishment for pre-Christian sins is remitted.

3. The compulsion to sinning has ceased. The Christian is enabled to a sinless walk.

4. The Christian in the totality of his being becomes sinless, in such a way as to make it no longer permissible to designate him as *simul iustus et peccator.*

5. The normal Christian does not sin. His being loosed from sin is not to be conceived as a progressive process.

6. For the Christian there is no incapacity toward sinning (non posse peccare). However, there are 'perfect ones' who are so rooted in the good that a gross sin at least is practically impossible.

7. The danger toward sinning derives for the Christian

a. from within: from concupiscence which still continues in the not yet glorified body;

b. from without, that is, from Satan, the demons and the cosmos.

8. There is no doctrine in Paul concerning forgiveness of sins committed in the estate of a Christian. But it is implicit in the summons to immediate radical repentance.

9. In the end the Christian is judged according to the works of his Christian life. He who appears in gross sins is condemned. However, the assurance that all Christians will be saved is clearly expressed.

10. There is no absolute assurance of salvation.

Baptist interpreters will surely not agree with all of the author's conclusions, but they will find his remarks nevertheless suggestive and indicative of a true zeal to arrive at the truth of a very complex problem.

The fifth work under diccussion by Heinrich Schwartzmann treats of "The Baptismal Doctrine of St. Paul according to Romans 6." It is a small work written by an octogenarian who has kept abreast with the best scholarship of our day. Chapters II and III which expound Romans 6:6-23 bearing on the new life which the believer has in Christ Jesus are specially rewarding and profitable. Baptismal regeneration is affirmed, a doctrine which our interpretation of N.T. truth does not warrant.

The last work by P. Adrien Boudou, for many years a missionary teacher in Madagascar, reopens the discussion of the Pastoral Epistles. The introduction covering some 35 pages deals with questions of authorship, date etc. Boudou

denies the claim of radical N.T. critics that the Pastorals could not possibly have been written by the Apostle Paul. He finds great assurance in the fact that till the 19th century few people ever contested the Pauline authorship of the Pastorals. The argument regarding supposedly non-Pauline vocabulary in the Pastorals Boudou finds invalid. To him the novelty of the subjects treated in them justifies the use of words not otherwise used by Paul.

William A. Mueller

A Handbook on the Papacy. By William Shaw Kerr. New York: The Philosophical Library, 1951. 322 pages. $4.75.

The Right Reverend, Bishop Kerr, of Down and Dromore, England, has written a remarkable book on the papal idea and its history. It is a hard-hitting book on a controversial subject. None the less, the book is done with respect and fairness. I find nothing cheap or mean in the book. It is well, in the reviewer's judgment, to make the distinction between hard-hitting, controversial writing and mean innuendo. We have, in America at least, become rather victimized by the popular presupposition that it is essentially crude to refer to any one's religion except to praise. In effect, this means that we do not take religion seriously—and that we are not concerned for theological and historical truth. The papal idea pretends to be apostolic and historic—it is but proper that Biblical and historical evidence be examined impartially and interpreted with the rational means at our disposal. If it is necessary to be within the Roman sect, before one is competent to interpret this evidence then, after one is in it, the evidence no longer is relevant. The present position of the Roman Church regarding the moral and doctrinal infallibility of official papal pronouncements renders both Bible and tradition beside the point.

It is incredible to a free reader of the evidence, that good and intelligent men (for such many are) can believe the myth and blasphemy of papal infallibility. Bishop Kerr is right in placing the papal infallibility in the center of the

discussion—for if that is once granted the remainder must follow as a matter of course. The evidence which he marshalls against the papal claims—across twenty centuries—is staggering and conclusive. This would make good summer reading for Pius XII.

T. D. Price

The Church of the New Testament. By L. G. Champion. London: The Carey Kingsgate Press Ltd., 1951. 135 pages 7/6.

Here is a good book. It deals with fundamentals in a simple and lucid manner. Dr. Champion seeks, in this brief compass, to set the church in its proper context and define its truths.

The Church in the New Testament is based upon lectures delivered in June 1950, to a conference of European Baptist ministers who had assembled at the new Baptist Theological Seminary in Rüschlikon, adjacent to Zurich, Switzerland. The style is popular, and the paraphenalia of scholarship is excluded. While authors are usually not quoted by name, the reviewer is of the opinion that the writings of the following men were often in the author's mind: T. W. Manson, C. H. Dodd, L. S. Thornton, E. Brunner, and, probably, A. von Harnack.

Our generation is making the most profound study of the Church's teaching concerning itself since the century of the Reformation. This book says a good and important word on that subject. It accomplishes well the author's purpose. There is yet, however, great need for a thoroughly documented work by a Baptist scholar which shall set the doctrine of the Church in comprehensive Biblical, historical and theological framework.

T. D. Price

The Joy of Study. Edited by Sherman E. Johnson. New York: The Macmillan Company, 1951. xii plus 163 pages. $2.75.

This is a collection of essays written by students, colleagues, and friends of Dr. Frederick Clifton Grant of Union Theological Seminary in honor of his sixtieth birthday. All the articles are concerned with Dr. Grant's major field—the New Testament and the history of primitive Christianity.

The foreword is by Sherman E. Johnson, the editor of the book, and the articles and authors are as follows: *The Parable of the Guests at the Banquet,* by Francis W. Beare; *The Teachings of Jesus and Pacifism,* by Burton H. Throckmorton, Jr.; *A Note on Mark* 14:51-52, by John Knox; *Community in the Synoptic Gospels,* by Holt H. Graham; *Overconversion in Paul's Churches,* by Henry Cadbury; *The Wisdom of the Corinthians,* by Robert M. Grant; *Saint Peter's Epistle,* by Philip Carrington; *Geography and Climate in the Fourth Gospel,* by Sydney Temple; *Soma Christou,* by Clarence T. Craig; *Preaching from the New Testament,* by Morton S. Enslin; *Miracles and Adamnan's Life of St. Columba,* by A. Haire Forster; *The Descent of Jesus in Muhammandan Eschatology,* by Arthur Jeffery; *Soter and Euergetes,* by Arthur D. Nock.

Some of these articles have been presented previously before the Society of Biblical Literature and Exegesis. The essays which are of particular interest are those by Grant, Craig, Enslin and Nock.

Taylor C. Smith

The Witness of Luke to Christ. By Ned B. Stonehouse. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1951. 184 pages. $3.00.

This volume is an expanded form of special lectures delivered by the author at Edinburgh in 1949 at the Free Church College. In 1944 Stonehouse published *The Witness of Matthew and Mark to Christ* and this work may be looked upon as a sequel to that one on Matthew and Mark.

The chief concern of the author is to discover the exact nature of the testimony of Luke to Jesus by careful exegesis of certain passages. This book is not to be looked upon as a commentary of the Gospel of Luke. Passages are selected for study in which Luke's portrait of Jesus seems to contain something distinctive.

The author gives detailed treatment of many questions concerning Luke's Gospel which are considered important in modern critical debate. Stonehouse is a conservative scholar but not the kind who caters to "traditionalism which

is uncritical of the past and is not sufficiently alert to the distinction between what is written and what may have been erroneously inferred from the biblical text." He does not wholly commit himself to Streeter's four-source hypothesis but commends it. He seems to favor the findings of Cadbury.

In his discussion of Luke and history Stonehouse contends that Luke gives evidence at every point of being concerned with historical fact and takes great pains to assure his readers that he is qualified to provide them with reliable information concerning what had taken place. However, he admits that Luke did not write as a secular historian. Luke was an evangelist everywhere.

Stonehouse discusses the preaching and conflict of Jesus at Nazareth, the Galilean ministry as a whole, from Galilee to Jerusalem, death and resurrection and the final chapter treats the kingdom and messiah. Concerning the Galilean and Judaean appearances of the risen Christ, the author says that Luke chose to select from the many appearances those of which he could personally testify on the basis of his contracts with Christians in Judaea.

Though I am not in complete agreement with all of the author's conclusions, he has done a masterful job on the witness of Luke to Christ.

T. C. Smith

The Kingdom of Jesus. By John Dashiell Stoops. New York: Philosophical Library, 1951. Vii-xxiv plus 172 pages. $3.75.

Stoops sets forth Jesus' gospel as a social gospel of a kingdom of righteousness to be set up on the earth. The source of this thought presented by Jesus is found in the teaching of the Old Testament prophets. The author further points out that the gospel of Paul is a gospel which comes from the Hellenistic world and takes its pattern from the mystery religions. The gospel of John belongs to the timeless world of Greek thought and comes into sharp conflict with the historical, social, Jewish type of thinking of Jesus.

The author lists four distinguishable traditions in the

New Testament: the social teachings of Jesus; the adventist gospel of Peter; the Hellenistic gospel of Paul; and the more distinctly Greek gospel of the book of John. While it is very true that these and other traditions are found in the New Testament, the unity of primitive Christian thought is not destroyed as the author would have us to believe.

Stoops is correct in stating that the teaching of Jesus is an unbroken continuation of the teaching of the great prophets of Israel but he has failed to see the full force of the apocalyptic thought which is joined with the prophetic ideal. The spiritual kingdom of Jesus which the author claims originated with Paul and John is clearly evident in apocalyptic eschatology. Stoops is led astray like many other scholars in thinking that Paul has made a mystery gospel out of the gospel of Jesus. To hold to such an idea he has to interpret the Lord's Supper and Baptism as miracle-working sacraments which interpretation was foreign to the mind of Paul. He must also hold that *Kurios* was attached to the name of Jesus in Hellenistic circles and not in Palestinian circles. It is quite clear that the *Maran Atha* formula is Palestinian. While it is true that the Phrygian Great Mother could have had some influence on Christianity in the first Christian century, there is no sufficient evidence to prove that the religion of Mithra was so influential by that time. Many of the Greek ideas which the author claims are in Paul and John can be found in Jewish thought also.

This is a very stimulating book and should be read by all ministers. The author represents a very convincing but not conclusive argument.

Taylor C. Smith

Jesus and His Parables. By J. Alexander Findlay. London: The Epworth Press, 1951. 158 pages. 10s. 6d net.

The author states in his preface "this study in the Parables of our Lord has been inspired by its author's growing feeling that the best modern evangelical theology is in real danger of creating a new kind of Pharisaism, interested in Christian ideas, such as the doctrine of the Church or the

'theology of crisis,' rather than in common earthly men and women." Many preachers of our day find it much easier to preach a sermon from one of Paul's epistles than from the Gospel parables. Findlay suggests that the reason for this may be that while we recognize the greatness of Paul in spiritual stature we also look upon him as a man like the rest of us; whereas when Jesus speaks we know that God is speaking and we cannot fit His value into ours. Though this be the case, Findlay goes on to say that we must attach more importance to the sayings of Jesus than to all the utterances of His most truly inspired followers.

In his answer to the question in what does the real uniqueness of the parable of Jesus consist?, the author contends that it is not the ethical insights but the gospel contained in or suggested by them. Unless we approach God's attitude toward our fellow men, we run counter to the laws of our own being and never become mentally, morally, or spiritually healthy. Jesus came to show what the attitude of God is toward our fellow men. He did this in the parables. The two essential elements in the parables employed by Jesus are risk and surprise.

Findlay has brought us back to see the parables in their true setting and has demonstrated how they are applicable to us today. The work is both scholarly and simple. It is written in a popular style with many witty remarks. Anyone who is interested in a fresh study of the parables would be completely satisfied with this work.

Taylor C. Smith

Early Christian Baptism and The Creed. By Joseph H. Crehan, S. J. The Bellarmine Series. Burns Oates and Washbourne Ltd., London, 1950. 189 pages. 21s.

Since the theology and the practice of Christian baptism has become a subject of much discussion today, Christians of all communions are beginning to re-examine their doctrine and practice of baptism. Most of the previous controversy was centered in Protestantism but now in this volume we have a Jesuit Father who seeks to go behind the present controversies, whether they be of Basle, Upsala or

Lambeth and to examine afresh the sources in the New Testament and in the patristic literature.

The author has an excellent chapter on the *Baptism in the Name.* In this chapter he defends the command to baptize in Matthew 28:19 by setting forth and refuting the arguments advanced against it. After tracing the Christ-creed at baptism through the New Testament and patristic literature, Fr. Crehan concludes that the poular belief which appears towards the end of the second century that Christ was the *ichthus* is justified. In Chapter Five the author sets forth the idea of baptism as a contract. This contractual idea should be well worth a careful study by all communions.

In Appendix Four the author gives a study of the baptismal ritual contained in the *Traditio apostolica* of Hippolytus. The reason for this separate study is considered necessary since writers on baptism prior to 1916 were not aware that this baptismal ritual was Hippolytean and since there have been almost no writers since 1916 who have studied the baptismal ritual of patristic times in any detail.

This is an excellent Roman Catholic study of Christian baptism but one could wish that the author would have had more continuity in his thinking and clarity in expression of his ideas.

Taylor C. Smith

Prayer. By Karl Barth. Translated from the French by Sara F. Terrien. Philadelphia: The Westminster Press, 1952. 78 pages. $1.50.

For those to whom the name of Karl Barth is scholarly shibboleth, this profound and simple exposition of The Lord's Prayer is recommended reading. Down from the theological throne the great Basle theologian has come to surprise the skeptical with the fact that theologians after all also pray.

The first part of the book discusses the background of the prayer in the catechisms of the Reformation in opposition to the pious mumblings of Roman Catholicism. If the heart is not in prayer it is "mockery to God, a perverse hypocrisy" (p. 27).

Being both a gift of God and an act of man, prayer is primarily an act of obedience to God's command. Barth calls attention to the analogy with the Ten Commandments, the first three petitions corresponding to the first four commandments and the last three to commandments five through ten. Against this background the two groups are discussed in reference not only to Reformation thought but also in relation to present needs. Dale Moody

Essentials of Bible History. By Elmer W. K. Mould. Revised Edition. New York: The Ronald Press, 1951. 687 pages. $4.50.

A revised edition of Mould's *Essentials of Bible History* supplies a great need where a solid volume of biblical facts is demanded. The latest research in geography and archaeology, lands and peoples, cultures and civilizations furnishes a background to the survey of every major phase of biblical study. This includes history, literature, and religion not only of the Old and New Testaments but also of the Jewish literature in the New Testament world. Much attention in this college textbook, as the title would indicate, is given to the historical reconstruction of biblical life, but adequate study is given to literature and religion. The historical, literary and religious organization is always natural and adds to the understanding of the historical situation.

Much of the best material in the book is to be found in the summaries of the sources. For example, the chapter on "Jewish Literature of the New Testament Period" is an excellent introduction for students not prepared for R. H. Pfeiffer's *History of New Testament Times.* No brief statement, in the knowledge of the reviewer, of the completion of the canon can compare with the last chapter on "The Completed Bible." No person would expect the author to meet the particular demands of all literary critics on such matters as date and authorship, but it should be emphasized that novel conclusions are happily absent. The teacher has the opportunity to display his own originality.

For religious instruction that follows the textbook method of an introductory survey of the whole of biblical histry there is not a serious rival to Mould. Dale Moody

Nicholas Berdyaev: Captive of Freedom. By Matthew Spinka. Philadelphia: The Westminster Press, 1950. 220 pages. $3.50.

Nicholas Berdyaev: An Introduction to His Thought. By George Seaver. New York: Harper and Brothers, 1950. 122 pages. $2.00.

Dream and Reality: An Essay in Autobiography. By Nicholas Berdyaev. New York: The Macmillan Company, 1951. 332 pages. $4.50.

Christian Gnosticism has played a role in the thought of the Western world from the beginning of Christianity. Such philosophers and theologians as Clement of Alexandria and Jacob Boehme have lived on in such important thinkers as Nicolas Berdyaev. Born in 1874 in an aristocratic Russian home, he reacted early and became an advocate of Social-Democratic views for which the Tsarist government arrested and exiled him. Accepted for a while by the Bolsheviks and threatened with expulsion from the Russian Orthodox Church in 1917, he became a professor of philosophy in the University of Moscow. Expelled from the Soviet Union he established his Academy of Religious Philosophy in Berlin where he experienced humiliation under the Nazi regime and moved his institute to Paris to live out his days in comparative peace.

Well does Matthew Spinka, in this first consideration of Berdyaev's entire literary activity, describe this Russian prophet as a captive of freedom. Spinka, Professor of Church History in the Hartford Theological Seminary, is well equipped to write what will no doubt remain for many years the best secondary source for the understanding of both the life and thought of this important religious philosopher. The first part of the book traces the development of Berdyaev's life and thought from his early interest in philosophical thought to his active participation in the ecumenical movement. The second section of the book details the basic religious, ethical, social and political concepts of a courageous man.

George Seaver, author of two popular books on Albert Schweitzer, confines his thought to the theological contribution of this greatest modern theologian in the Eastern Church tradition. Mystical experience displaces abstract

speculation in Berdyaev's concept of God. Man's existential relation to God, Christ, men, himself and to eternity is elaborated in singular clarity in the briefest space possible. Spinka's more comprehensive treatment does not leave Seaver's volume without usefulness. The two books are not duplicates, and both may be read with profit.

Berdyaev's own autobiography will of course be read as the last word on the final thought of this great and complex personality that was able to integrate conflicts of thought and life that would disintegrate ordinary mortals. Written during the darkness of the Second World War, *Dream and Reality* was not intended for publication until after Berdyaev's death. An autobiography written during the old age of a shifting mind is not always the best approach, but Berdyaev's essay is a striking example of self-disclosure.

Dale Moody

The Modern Rival of the Christian Faith. By Georgia Harkness. Nem York-Nashville: Abingdon-Cokesbury Press, 1952. 223 pages. $2.75.

Defined as "the organization of life as if God did not exist," the author asserts that secularism has engulfed almost all of our American culture and is bent on swallowing up our churches. Indeed, secularism is Christianity's major rival in western civilization.

One of America's best known religious authors, Dr. Harkness is professor of applied theology at the Pacific School of Religion, a member of the Study Commission of the World Council of Churches, and a recognized leader among Christian thinkers and writers. In her analysis of secularism she describes in lucid language eight forms of rival secular faiths: scientism, humanism, democracy, nationalism, racism, facism, capitalism and communism. The first two types of secularism are primarily philosophical and ethical while the remaining types are in the main political, economic, and social in nature. Democracy in several respects stands in a category by itself. As an ethical ideal it is implied by Christianity, but must never be identified with

Christianity. As a political and social organization democracy has serious weaknesses.

Following a searching analysis of these secular faiths, the writer presents, in the last part of the book entitled "The Way Forward," practical suggestions as to how the churches can cope with the growing threat of secularism. Emphasis upon the Christian vocation and prayer are two means of effectively combating secular faiths. A final chapter, "The Christian Hope," shows grounds for rejoicing and signs of hope.

Written in her own inimitable style, Dr. Harkness has produced another book which meets a real need. This volume will help to clear away much fuzzy thinking about the nature and effects of secularism in American life. It will aid the churches in developing a positive approach to the problem of secularism.

Henlee Barnette

Renaissance to Reformation. By Albert Hyma. Grand Rapids: Wm. B. Eerdmans, 1951. 591 pages. $6.00.

This is a welcome study by one of the first line scholars of America, Professor Hyma of the University of Michigan. It constitutes a re-issue of several works, now out of print, representing a life-time of research into the causes, nature, and continuing influence of the Renaissance and the Reformation. In 22 chapters the reader gains a comprehensive insight into the manifold life and thought of a great era in human history. Chapters 1 to 9 discuss church and state in the Middle Ages, the economic, social and political issues of the Renaissance, the 'Devotio Moderna' and the humanist movement till Erasmus. Chapters 10 to 13 are concerned with the antecedents of Lutheranism, the development of Luther's theology, the Reformer's economic and political ideas and an overall appraisal of the effect of his reformatory movement. From chapter 14 to 17 the author concentrates in the main on John Calvin. The economic views of Calvin and their supposed relation to the rise of capitalism are reviewed in chapters 17 and 18. Hyma subjects the

views of Ernst Troeltsch and Max Weber on this matter to an incisive critique, refuting the view held by these eminent writers that Calvinism is largely responsible for the rise of modern capitalism. These interpreters, Hyma contends, have relied too much on secondary sources and on Neo-Calvinist doctrines in forming their judgments. Says Hyma: "Calvinism, unlike capitalism, knows far higher powers than those of the purse and of the stomach. Consequently, it permits no more exceptions to the divine commandments than to the laws of human bodies that do not rise against the Bible." The rise of capitalism in Holland, among the Catholic section of the population, and the retardation of capitalist effort in Scotland, the Rhinelands, and in Hungary, where Calvinism exerted a strong influence from its inception, seem to prove Hyma to be right in his refutation of Weber's theory. William A. Mueller

A Protestant Dictionary. By Vergilius Ferm. New York: The Philosophical Library, 1951. 283 pages. $5.00.

The Head of the Department of Philosophy in the College of Wooster, defines his own conception of a Dictionary such as this one as, "a handy tool on the desk for quick reference giving summary information needed at the moment on some term, doctrine, name, church and movement in connection with a restricted field of interest." This is such a book on the subject of Protestant Christianity.

This volume could be helpful to serious students of the Christian faith, as well as to Sunday school teachers and intelligent laymen. The numerous entries (there are hundreds of them) are simple, concise and generally objective. It is a book worth owning, though, as usual, The Philosophical Library has inflated its price. T. D. Price

Christian Ethics. By R. C. Mortimer. London: Hutchinson House, 1950. 143 pages. 7s 6d.

This volume is number 49 in the Hutchinson's University Library series. Its author, Bishop of Exeter and late Regius professor of Moral and Pastoral Theology in the Uni-

versity of Oxford, has maintained the same high literary and scholastic standard of previous volumes in this series.

Dr. Mortimer discusses the basic presuppositions of Christian ethics as revelation, conscience, sin, virtue, and the relation of religion and morality. Also the traditional Christian views towards sex, marriage, divorce, gambling, private property, war and capital punishment are treated.

Many Christians who sincerely hold that gambling is inherently evil will take issue with the author's view that it is legitimate "within due limits." He concludes, however, by saying that gambling may get such a grip on people that it becomes for a while "a charitable duty for all Christians totally to abstain from it, lest their innocent amusement should ever seem to justify the common excessive indulgence." (p. 103)

As a whole the book is worth reading and will introduce the student to the general elements of Christian morality. Like most European books on Christian ethics it does not deal with the race issue. Henlee Barnette

Communism and Christ. By Charles W. Lowry. New York: Morehouse-Gorham Co., 1952. 176 pages. $2.50.

This volume is the first of what the Episcopal Bishop of New York City, Horace W. B. Donegan, hopes will be an annual series of "Bishop of New York Books." The author, Dr. Lowry, for ten years professor of Theology at the Virginia Seminary, is now rector of All Saints Church, Chevy Chase, Maryland, and Lecturer in Church History and Dogmatic Theology at General Theological Seminary in New York.

The purpose and distinctive feature of this book is to present Communism as a new universal religion. Communism is described as "a new tower of Babel" and by the use of a chart it is shown to be anti-Christian in its every major doctrine. The background of Communism, an analysis of the contemporary cultural crisis, and the contribution of Christianity to past progress and its future possibility are discussed in an incisive and interesting way.

Christianity has many assets in meeting the communist challenge, but its greatest is that of the figure of Christ who came 'not as a warrior, not as a philosopher, not as a Judge, but as a Friend and Lover, as the Affirmer absolutely of the glory of sacrifice and the reality of forgiveness . . . " (p. 165). Unlike Communism, Christianity cannot by use of the "Big Lie" promise immediate social reform, but it does have "a temperate and realistic optimism" which can fulfil the social aspirations of man more adequately than the godless materialism and glittering idealism of Communism.

Ministers and laymen alike will find this volume to be both stimulating and informative.

Henlee Barnette

Modern Philosopher. Western Thought Since Kant. By Howard C. McElroy. New York: Russell F. Moore, 1950. 267 pages. $4.00.

The story of modern philosophy from Kant to Albert Schweitzer is told in four more or less closely knit chapters. Chapter II traces the philosophical development from Comte to Brunschvicg, this being the longest chapter of the book, while Chapter IV, treating Rousseau, Schopenhauer, Nietzsche and Schweitzer, is the shortest. Chapter I moves from Kant to Brightman, with considerable attention being given to Hegel, Marx and Kierkegaard, while Creighton, Lotze and Browne are sketchily treated. With the exception of Bolzano and Brentano each of the more than 40 philosophers discussed is fairly well known among students of philosophy in America.

A brief guide to a selective, partially interpretative bibliography is given on pages 247-249. The statement on page 249 that the "work of Schweitzer, *Civilization and Ethics*" is a religious interpretation of Fried. Nietzsche's position is a rather hazardous assertion. No proof is furnished for this assertion. A reading of Schweitzer's work, particularly pages 243-248, tells quite a different story. That our author endorses McGovern's *From Luther to Hitler* as a good book is astonishing to this reviewer at least! He who brackets

Luther with Hegel, I fear, has never really come to grips with the Wittenberg Reformer. Hegel nearly deified Prussia. In Luther's day there was no Prussia!

The subscript on pages 234-246 is a curious document. In one breath Calvinism and the Catholic Church are endorsed. Science is severely taken to task as well as lauded to the sky. Calvin though a poor theologian was yet a moral genius! We are challenged to overcome the present moral anarchy, but left in the dark as to whose moral judgment we ought to follow. The Roman Church is said to be best fitted to exercise moral leadership, but its ontology is anathema to Professor McElroy. But it can be clearly shown that Catholic theology and morality are unintelligible apart from their ontological presuppositions. The author's treatment of the ideas of various philosophers seems much more satisfactory than the conclusions he draws from his study.

William A. Mueller

Manual of Christian Ethics. By Leander S. Keyser. Burlington, Iowa: The Lutheran Literary Board, 1926. 132 pages.

According to the title page of this volume, Dr. Keyser is professor of Systematic Theology in Hamma Divinity School, Wittenberg College, Springfield, Ohio. Its primary purpose is to serve as textbook for Christian colleges, seminaries and other schools, as well as the general reader. Written in non-technical terms the book is divided into two major divisions. Part I deals with "Theoretical Ethics," and includes definitions and fundamental principles of morality. Part II, "Practical Ethics," attempts to apply these principles to human behavior.

A better balance could have been achieved by the author had he devoted more space to the practical application of Christian ethical principles to specific areas of life. But his aim was suggestive rather than exhaustive. His hope that the volume would prove that Christian morality is as "stalwart and upstanding as it is gentle and gracious" has been achieved. Conservative and scholarly ministerial students

and laymen alike will find this little book to be a helpful introduction to the basic elements of Christian morality.

Henlee Barnette

The Changing South and the Presbyterian Church in the United States. By Ernest Trice Thompson. Richmond: John Knox Press, 1950. 221 pages.

In this stimulating volume, Dr. Thompson has done for Presbyterians in the South what someone ought to do for Southern Baptists. With clarity and force he has presented the social and economic factors of life in Southern States and how they affect the churches.

A careful student and writer, the author describes the emerging social and economic problems of the rural and urban South and challenges the churches to accept their responsibility of applying the unchanging Gospel to ever-changing society. He has used the best possible sources and has fully documented his study.

The book falls logically into three major divisions: Churches in the Rural South, Changes in the Industrial South, and Changes in the Urban South. A concluding chapter is devoted to suggestions for the development of an adequate strategy at the level of the local congregation, the denomination, and Protestantism as a whole.

This volume should be read by every Southern pastor and layman. It will be an invaluable aid in acquainting them with the problems of the South and the unparalleled opportunity of the churches to make the Gospel effective in an increasingly dynamic situation.

Henlee Barnette

The Religions of Mankind. By Edmund Davison Soper. New York: Abingdon-Cokesbury Press, 1951. 253 pages. $3.50.

Once again Dr. Soper has revised and brought up to date his well-known survey of the religions of mankind. Originally published in 1921, then thoroughly revised in 1938, the book should gain a new lease on life through the appearance of this third edition.

In the process of revision, there has been some rearrangement of material and a fairly extensive rewriting at points. In the main, however, the outline of the book is unchanged. After an introductory chapter on "The Study of Religion," there is treatment of animistic religion, the state religions of the ancient world, and the various living religions. In each case, the discussion is sufficiently full to serve as an adequate introduction.

Besides adding material on developments within the past decade, Dr. Soper has sought also to increase the objectivity of his treatment. There has been some condensation, particularly in the introductory chapter. On the other hand, the description of Jainism and Sikhism has been expanded in the light of the author's recent experiences and investigations in India. The entire book is in a new type and format that are quite attractive.

Once again this becomes the best brief book on comparative religion for introductory use, especially in college classes. It should be valuable also to the general reader, or as a reference work for ministers. Winston Crawley

Purim and Hanukkah in Custom and Tradition. By Theodor H. Gaster. Henry Schuman, New York, 1950. 134 pages. $2.50.

Two of the principal festivals of the Jewish year are Purim, or the feast of lots, in March, and Hanukkah, of feast of lights, in December. They correspond roughly with the Christian observance of Easter and Christmas, and are kept in every orthodox Jewish home. What lies back of these festivals? Were they originally Jewish, or are they adaptations of pagan festivals, even as we know Easter and Christmas to be?

Dr. Theodor Gaster, professor of Comparative Religion at Dropsie College, Philadelphia, has gone into the matter carefully and critically, if not over-critically. He finds little in either of these festivals which is distinctively Jewish in origin and which has not changed considerably in its basic significance through the years. While he tries to establish the idea that this does not diminish the spiritual

meaning of the ceremonies as observed by present-day Jews, the over-all effect is to explain away the supposed symbolism. The emotional reaction of pious Jews may be shared somewhat by Christians, when they read that the book of Esther (on which Purim is based) is "simply a Jewish adaption of a popular Persian novella" (p. 35).

Despite the radical nature of Gaster's theory of origins, the book is interesting and instructive.

H. C. Goerner

Ahmadiyyat or the True Islam. By Mirza Bashiruddin Mahmud Ahmad. The American Fazl Mosque, Washington, D. C., 1951. 246 pages. $4.50.

The Ahmadiyya Movement represents an interesting example of foreign missions in reverse, or the attempt of an Oriental religion to win the Western world. Ahmadiyyat is a reformed type of Mohammedanism, founded in India in 1889 by Mirza Ghulam Ahmad, from whose last name the movement is known. It has been aggressively missionary, and has spread throughout India, southeast Asia, and into the Near East, Europe and Africa. Introduced in America a few years ago, it was first established in Chicago, but moved headquarters to Washington, D. C. in 1950. In the capital city an imposing mosque has recently been dedicated.

Ahmad claimed to be the Mahdi, or promised Messiah, whom all faithful Moslems expect. But, further, he claimed to be a looked-for Hindu avatar, the Zoroastrian messiah, and the fulfilment of prophecy concerning the return of Christ. Thus there is a syncretistic element in Ahmadiyya, and a claim to universalism. The chief features of the religion, however are unmistakably Moslem.

This book, the official record of Ahmadiyya doctrine, was written by the Second Successor of the Promised Messiah, who now lives in Pakistan. Written in Urdu, it was translated into English, and first published in 1924. This third edition is published by the American Mission of Ahmadiyya. It will be of interest primarily to students of Comparative Religion.

H. C. Goerner

Radhakrishnan: Comparative Studies in Philosophy Presented in Honour of His Sixtieth Birthday. Edited by W. R. Inge and others. Harper and Brothers, New York. (1951?) 408 pages. $5.00.

If we are to have "One World," rather than two or three warring, competing, or irreconcilable worlds of thought and life, there must be a common philosophy or world-view shared by citizens of the world. Such a world-view does not now exist. Men in different parts of the world begin from different premises, ask different questions, and of course arrive at different answers concerning the basic values of life. Particularly is the gulf wide between the thinking of the Orient and that of the Occident. Some continue to repeat glibly, "East is East and West is West and never the twain shall meet." Others accept the challenge to attempt a synthesis. Such is the aim of the twenty-one contributors to this series of essays.

No one has done more to interpret the East to the West than Professor S. Radhakrishnan, well-known Indian philosopher, who is now Indian ambassador to Russia. Honoring him on his sixtieth birthday, these twenty-one philosophers, American, British, and Indian, have dedicated to him their best thinking on a most difficult problem. Among others, one finds chapters written by E. A. Burtt, K. J. Spalding, A. C. Bouquet, A. C. Mukerji, E. S. Brightman, and F. S. C. Northrop.

No detailed evaluation of these essays is here possible. One overwhelming impression comes from a reading of the book. It is this: the task of the philosopher of tomorrow has been immeasurably increased. Henceforth, he must be a serious student of comparative religion and Oriental philosophies, as well as Western thought. No really respectable philosopher is going to be able to know Kant but ignore Confucius, to quote Rousseau but plead ignorance of Radhakrishnan. Philosophy has discovered the world, and it is a big world, in which many western thinkers will feel lost.

This volume does not give any final solution to the problem of a satisfying world-view. It does serve as a good introduction and definition of the problem. H. C. Goerner

A History of the Cure of Souls. By J. T. MacNeill. New York: Harper Brothers, 1950. xii, 359 pages. $5.00.

Professor MacNeill, with the precision derived only from intimate and detailed knowledge of the primary sources of church history, has provided teachers and pastors who take their counseling of individuals seriously with a positive description of their heritage as ministers of reconciliation.

The cure of souls is seen here as no passing fad, but as "a vast historic enterprise." This ministry has been neglected by the "hirelings in the pastorate,—whatever else they were willing to do." Yet, "the spiritual élite," a fraternity that spans history and even the religions, are the ones who "have spent themselves in this spiritual service to damaged or endangered souls."

The book is dedicated to the purpose that present day successors of the tradition of the cure of souls may, even though equipped with new skills, profit by the insights, avoid the mistakes, and surpass the achievements of the men of the past.

Actually, Professor MacNeill's channel of interest is in confession and penance. This book follows this main line of concern, and does not leap over to the specific treatment of mental illness and bodily disorders except occasionally. For instance, the materials provided in Zilboong's *History of Medical Psychology,* deal quite regularly with aspects of the churches' methods of therapy not touched by Professor MacNeill.

This, however, is in keeping with a consistent purpose of the author to present the more positive aspects of the cure of souls historically seen. This has been neglected by counselors and psychotherapists whose favorite indoor sport too often is the uncritical derision of the ministry of the church, especially the Catholic Church, to the need of people.

The book we have here is basic and comprehensive and will cause a minister to be more eager to stir up the gift of the cure of souls that is "within him by the laying on of hands."

Wayne E. Oates

The Counselor in Counseling. By Seward Hiltner. New York: Abingdon-Cokesbury Press, 1951. 188 pages. $2.50.

The pastoral counselor who "comes clean with himself" about his part in the interpersonal relationship of counseling has the beginnings of wisdom. By means of this wisdom, he imparts helpful communication of spirit to people to whom he becomes related as pastor. "Coming clean with oneself" is seen in Hiltner's new book as the removal of hindrances to the pastor's relatedness to his counselees. These hindrances are discussed in a constructive and clear way, with specific case material as illustrations, in the various chapters of the book. A few of these problems in interpresonal relationships are: the pastor's need "to get things done" and "to get some action" from his counselee; his need to approach a person from an external frame of reference rather than the internal frame of reference; his use of his accumulated store of knowledge, and his reactions on subjects about which he is fundamentally ignorant; his flexibility or rigidity in relationship to others; his need to be charming and impressive; his feelings of hostility toward others and his reception of hostility from them; his feelings of embarrassment; his management of his convictions; and his correlation of his role as a minister with that of being a personal friend of his parishioners.

Seward Hiltner has found center on these deep needs of "the counselor in counseling." He leaves his reader with the clear-cut feeling that a minister may have all knowledge and such deep convictions as to be able to get all sorts of dramatic action from people, but if he has not an adequate interpersonal relationship of love and understanding, it profits no one anything.

The unique features in Hiltner's valuable book are such as to make it a milestone in progress of books in the field of pastoral counseling. First, he uses actual case material in every chapter of the book. Until now books in this field have been filled with case material of an anecdotal nature for illustrative purposes. Hiltner progresses beyond this by using interview sequence records which were writ-

ten from memory by the pastors doing the counseling. This is the first book of such case material, and as such marks a definite milestone of progress. The next one is that of the use of clinical material recorded phonographically in which the total sequence is reproduced, and not just the memory of the sequence.

Again, all of the material is taken from informal pastoral counseling situations, and not from the more formal hospital chaplaincy or formal office interview situations. In every instance, the conditions under which the counseling took place were informal and uncontrolled conditions. This makes the book of exceptional value to the average minister who functions in this type of environment.

Finally, Hiltner's book is a milestone also because of his clarification of the influence of social class and cultural norms upon the counseling relationship itself. More research needs to be done at this point, but in the two chapters "Friendship in Counseling" and "Perspective in Counseling" Hiltner has revealed specific insight on this problem for the first time in the literature of pastoral care.

The pastor of the average church will feel grateful for a book that is pertinent to his own every-day task, and at the same time not a collection of generalities but which gives specific help. This is a book that will outlast others in the field of counseling.

Wayne E. Oates

The Practice of Marriage Counseling. By Emily Hartshore Mudd. New York: Association Press, 1951. xix, 336 pages. $4.50.

The field of marriage and family counseling has become a speciality in its own right. No one can doubt this after reading this careful survey of the field published by the executive director of the Marriage Council of Philadelphia. Her book, as her agency, reveals competence in the spheres of social research, literary acquaintedness, community service and therapeutic work. Her educational function of a marriage counselor receives good attention in this book, and the importance of a referral team is characteristically emphasized.

The chief strengths of the book lie in (1) its careful analysis of the work of formal and informal marriage counselors in this country on the basis of surveys conducted, (2) its abundant and carefully complied bibliography of sources for teaching in the field, (3) and its use of actual case material.

Wayne E. Oates

The One Church in the Light of the New Testament. By Clarence Tucker Craig. New York and Nashville: Abingdon-Cokesbury Press, 1951. 155 pages. $2.00.

This small book brings together the matured reflection and conviction of Dean Craig on the subject of Christian Unity. The problems of unity are measured, not by proof-texts, but by the Christian Revelation in the New Testament as a whole. There are many valuable and suggestive insights.

Much of the contents of *The One Church* must have emerged in connection with his work in the American Theological Committee of the Continuation Committee of the World Conference on Faith and Order. The Report of that committee, *The Nature of the Church* (Chicago, 1945), is very worth reading. Mr. Craig also contributed an article, "The Church in the New Testament," to volume I of *Man's Disorder and God's Design.*

The author, now Dean and Professor of New Testament at Drew Theological Seminary, is concerned for the current problem of disunity. He realizes the difficulties of the problem, and deals with them intelligently and fairly—if not always satisfactorily. Problems of faith, order, life and work find their place in the discussion. For Baptist readers, who, in general, are inadequately informed on contemporary ecumenical thought and action, this is an opportunity to become informed from a dependable source.

T. D. Price

Liberal Learning and Religion. Edited by Amos N. Wilder. New York: Harper and Brothers, 1951. 338 pages. $3.75.

The question of why, whether and how to relate religious meanings and values to the educational system of our land

is much more than merely academic. The future culture of America will in part be determined by the way in which we deal or fail to deal with this issue.

In this stimulating volume, fifteen contributors—all of the National Council on Religion in Higher Education—seek to explore this important problem. Prospects, methods and goals are considered. Teaching and administration are alike in view. Traditions, prejudices and convictions are explored. The concluding section (four in all) seeks to pull together the findings and suggest next steps. It is not wholly satisfactory in its outlook.

All informed citizens could profit by a careful reading of this work. Ministers and teachers, especially, should give it the serious concern it merits.

T. D. Price

Kirche und Oeffentlichkeit. By Helmut Thielicke. Tuebingen: Furche Verlag, 1947. 127 pages.

Professor Thielicke, leading younger theologian in Germany, writes on a theme of decisive importance "The Church and the Public Domain." This little work is conceived as the groundwork of Lutheran culture-ethic. The basic outline of its ideas was first presented at the founding session of the Evangelical Academy at Bad Boll. The latter place has been made famous in the annals of recent church history by the two Blumhardts, father and son. Some 70 leading scholars of all faculties participated in a two-day discussion of Thielicke's discourse.

In the preface the author expresses a sense of envy in view of the clear-cut tone of Catholic encylicals of recent popes on political, economic and sociological principles. In comparison Lutheran and other Protestant churches appear like reeds shaken by the wind. In this difference between the Catholic and Protestant ethos, Thielicke asks, due to the age-old political experience and the strict centralized system of Rome or is it rooted in deep theological differences between the two communions? The Tuebingen theologian then raises the question: Is there in the churches

of the Reformation a parallel to these papal encyclicals? If not, what is to be our approach to the ever rising confusion in the socio-political life of the nations?

Thielicke confronts us in the first section with the world-encircling dimension of Jesus' message of redemption. Though our Lord lived his life apart from the world of the mighty, caring for the lowly, the sick, the anxious and for sinners, he yet envisaged his disciples as being 'salt and light of the world.' The Great Commission accentuates the world-wide concern of the Master of men. In the course of the church's history we may observe a polar movement between interaction with and withdrawal from the world. At times the church is in the ghetto in order to be purged by God's cleansing fires of judgment. Then again it is propelled by God's Spirit to come to grips with the powers of this aeon.

The church in Germany has behind it an unforgettable conflict with the powers of the Third Reich of Nazi provenance. A new grasp of the central message of the Gospel, a new awareness of the need of church discipline, a new concern regarding the validity of infant baptism and the realization that the Church is not, in its essence, a *Volkskirche*, but essentially grounded in personal illumination and the gathering of true believers by the Holy Spirit, finally a renewal of church music—away from the sentimentalism of shallow hymns to the stern dignity of the chorale as interpretative of the objective realities of the Christian faith—these seem to Thielicke to have been the fruits of the church's conflict with the Nazi state.

In section 5 the concept of *Oeffentlichkeit* is subjected to incisive analysis. There are pseudo-public relations as in all sorts of associations (lodges, workingmen's organizations, etc.) where man is never claimed in his totality. To this type belong also certain sects with an extremely otherworldly outlook. Genuine *Oeffentlickeit* involves total involvement of men under the claims of the living God. The concept under discussion, therefore, is qualitative in character. Undoubtedly the message of Jesus is public, that is,

related to the world, yet the world may and often does ignore it. It is, as it were, a 'public secret.' The reason for this is the fact that "the world in this aeon is seen between the fall and judgment. This aeon is most deeply qualified by man's fall into sin." (p. 57).

Roman Catholic social ethos is ultimately rooted in an ontological scheme of thought with its emphasis on the primacy of reason over the will. Lutheran ethos sees man more deeply involved in the destructive powers of evil, wherefore its hope for ultimate redemption of the social chaos is more eschatological-christological than that of Romanism.

William A. Mueller.

Ecumenical Foundations. By William Richey Hogg. Harper and Brothers, New York, 1952. 466 pages. $5.00.

The sub-title accurately describes this as "A History of the International Missionary Council and its Nineteenth-century Background." Beginning with a brief sketch of the rise of modern Protestant missions, the author traces the development of the many denominational societies and how, after at first competing or ignoring each other, they began to find ways of cooperation. Steps leading to the historic conference in Edinburgh, 1910, are carefully shown; and after 1910, the stages leading to the founding of the International Missionary Council in 1921. The development and work of the Council is then divided into three periods: 1921-27; 1928-38; 1938-48.

Although little known to the average churchman, the International Missionary Council has played a most significant role, not only in foreign missions, but also in those broader aspects of world Christianity which are coming now to be thought of in association with the World Council of Churches. Whatever the future relationship of these organizations may be, the part played by the International Missionary Council up to 1948 is one of the most important chapters in Church History. It could hardly have been recorded better than Dr. Hogg has done it.

Parts of this story have been told in fragmentary form in many other places, but the accuracy, balance, and completeness of this work make it almost a "must" for every serious student of Church History, of Missions, and of the Ecumenical Movement. H. C. Goerner

Southern Parish: The Dynamics of a City Church. By Joseph H. Fichter, S. J. Chicago: The University of Chicago Press. 283 pages. $5.00.

This volume is the first in a projected series of studies of the Catholic parish in the United States. "It presents a systematic sociological analysis of the operation and structure of an American Catholic parish." A solid year was spent by a large staff of specialized workers who "swarmed over St. Mary's Parish in Southern City, questioning people, observing conduct, and attending all meetings, programs, and services. They focused their research on the 'purposive human relations' of all the people who participated in the parochial system. The resulting data, gathered on every phase of parish life, are detailed and extensive."

Here is a study worthy of the serious attention and respect of all Protestant churchmen. It is scientific, thorough, factual, sympathetic but critical, full of human interest. It deals with the community, the ecological areas, the assets and liabilities of the environment. It analyzes in great detail the activities of the church in the parish—recruitment, the confessional, the Eucharist, marriage, vocations, the sick and the dead, attendance on the mass, observance of Lent, devotion to "our Lady," revivalism, spiritual exercises. A fascinating closing chapter is on "The Catholic Mind of the Parish."

City ministers should secure a copy of this book, if for no other reason than to learn how deliberate, astute, devoted and effectual is the strategy of Roman Catholicism in its effort to take the South for the Roman Church. The survey techniques might well become a model for similar studies by other church groups.

G. S. Dobbins

Moral and Spiritual Values in Education. By William Clayton Bower. Lexington: University of Kentucky Press, 1952. Price, $3.50. 214 pages.

In light of the need which is everywhere apparent, how can the public schools teach moral and spiritual values without violating the principle of the separation of church and state? This volume is a report concerning the philosophy and program of one of the most important experiments being conducted today in this area. Known as the "Kentucky Plan," the experiment has been in operation for about three or four years. The guiding spirit behind the program is Dr. W. C. Bower. Indeed, the program is based upon the philosophy of education he presented in his book, *Character Through Creative Experience.*

The basic thesis upon which the program is built is that moral and spiritual values are indigenous to school experience. Thus there is no need to import special courses or special classes for this kind of teaching. This thesis grows out of Dr. Bower's view of the nature of experience and the relation of values to experience. Indeed, for values to be functional in experience, he contends, they must grow out of situations and experiences rather than out of abstract virtues or traits.

There are five areas of normal school life out of which these teaching opportunities might arise: the school community, curriculum content, counseling, sports and recreation, and symbolic expression. In the course of normal school life the teachers have the opportunity to lead the students, individually and in groups, to become aware of these situations, to explore their own past experience and the experiences of the race, to identify possible outcomes and to choose in light of this investigation. Many specific situations become generalized in habits and attitudes.

What are the strong points of this program? 1. In no way does it violate the principle of separation of church and state. 2. It has a character building objective—the teaching of values in functional relation to experience rather than being limited to the teaching of religious knowledge. 3. It recognizes its limitations. It does not claim to

do the work that only the churches can do. 4. Values are learned in the normal course of life experience and not in an abstract verbalized fashion.

What seems to be weaknesses in the program? 1. Dr. Bower's view of the nature of experience and Ultimate Reality seems to be similar to that expressed by Wieman. This view seems to identify God with proces and does not sufficiently recognize the personal. It emphasizes the immanence of God without equal emphasis on the transcendence of God. 2. The most practical problem in the program would be the teachers. In a few pilot schools one might generate enough enthusiasm to sustain the program, but how will it be if and when the program becomes general and the novelty has worn off? 3. Many will object to this program on the basis that it is not religious enough. The reviewer does not accept this as a weakness on the basis that the type of religion those who object want taught, simply cannot be taught in the public school. That is the task of the church.

What is the general conclusion? Having considered the possible weaknesses involved and having considered the other plans suggested to meet this challenge to public education, the "Kentucky Plan" seems to offer the best hope for effective teaching of values and at the same time conserve the principle of separation of church and state.

Findley Edge

Your Child and God. By Robbie Trent. New York: Harper and Bros., 1952. Revised edition. 157 pages. $2.00.

The conscientious Christian parent is often at a loss as to how to introduce Christian concepts to the small child. Parents who have the best of intentions often plead, "Give us some help!" The author, Miss Trent, placed all of us who have children in her debt when she first gave us this volume over ten years ago. The revised edition has lost nothing of the sparkle and charm of the first edition. It has been strengthened by certain changes throughout the book as well as by the addition of a chapter dealing with the child's relation to Christ.

Based on years of study and teaching children the author gives the most practical help for the parent or teacher who is seeking to guide the child in his first experiences with God and God's universe.

How shall I teach my child about God? What about Bible storybooks? How teach my child to pray? Can we have family worship? What about taking my child to church? These and many other questions are dealt with in this very excellent book. Miss Trent writes with such a natural and "homey" style that one gets the feeling the author is sitting in the room chatting with the reader. The many illustrations and experiences makes for good reading.

It is the opinion of the reviewer that a church ought to buy a supply of these books so that the pastor could give one to each mother when the baby is born. It would be money well spent—an investment in the building of a Christian home.

Findley Edge

The Theology of Religious Vocation. By Edward Farrell, O. P. St. Louis: B. Herder Book Company, 227 pages. $3.50.

Ordination to the priesthood, Holy Orders, is a sacrament of the Roman Catholic Church. Back of this sacramental concept of the priesthood lies a body of Catholic doctrine. The assumptions and the explications of the theology of religious vocation were developed and stated with great finality by Thomas Aquinas. This volume is an interpretation of the Thomist argument in modern language and in the light of present conditions.

Perhaps we have all wondered how the Catholic clergy is recruited, the part of the church and the part of the individual in the constituting of a priest, what material considerations are involved, and what qualifications are sought in the men set apart. The canon approved by Pope Pius X is basic: No one has any right to ordination antecedently to the free choice of the bishop; the one to be ordained need not have an "internal attraction" or inducement of the Holy Spirit to enter the priesthood; nothing further is necessary

than the right intention together with suitability which gives "well-founded hope that he will be able to fulfill the duties of the priestly state properly and observe the obligations of that state holily." Much is made of the quality of "magnanimity" in the one seeking ordination: "The religious life is not simply a sacrifice, it is a holocaust; it is not simply a not simply a sacrifice, it is a holocaust; it s not simply a renunciation of sin, it is a total withdrawal from even the licit things of the world. In short, it is a great way of serving God; greatness is inseparable from its essence." Practical norms are indicated for the choice of the novitate, but ordination supersedes previous qualifications and imparts character and authority to the priest that is imperishable. The book is an excellent example of Aristotelian logic brought down to date. G. S. Dobbins

It Can Happen in the Church. By Albert Emmanuel Kirk. Philadelphia: Dorrance Company. 200 pages. $2.50.

It takes a lot of human nature in a church to make it go. Where it will go and what it will do while on the way depends a great deal on the grace and gumption of the pastor. Dr. Kirk's experiences have been principally with Methodist churches, but what he writes makes the reader feel that church people are much alike no matter what their denomination. He points to the spirit of alarm and unrest even among Christian people today, and pleads that this spirit be given free course "through the lives of consecrated, sacrificial, courageous Christian men and women."

The reformation in and through the churches must proceed, Dr. Kirk thinks, through reconciliation to an impelling vision of the responsiveness of the human heart to spiritual appeal. This response, however, must not be left unguided, but must be accompanied by the impelling vision of Chris tian education. One of the most important outcomes of a worthy and effective program of church school education will be an impelling vision of the true function of government. The church needs to see afresh its responsibility for Christian citizenship. With a definite program such as the

author indicates, a church can function most effectually not through scattered members who come together for worship and study in unrelated groups, but by organization according to a "unit plan," the bringing together of those who live in the same geographical units so as to form "churches within the church." Each of these units, Dr. Kirk thinks, could be made a powerful force for the carrying out of the total purpose of the church at home and abroad. Whether the plan is workable or not, its presentation is attractive and intriguing.

G. S. Dobbins

Philosophy of Education. By William Heard Kilpatrick. New York: The Macmillan Co., 1951. 465 pages. $4.75.

Professor Kilpatrick has been known as the man who gave practical implementation to the philosophy of John Dewey. However, this is not to say that he has not been a creative thinker in his own right. He now comes forth with perhaps his greatest contribution to educational thought. "The special aim of this book is to consider critically and constructively the principal problems of general educational theory now confronting modern civilization."

In this volume he gives the results of his thinking "in connection with his life work of teaching philosophy of education." In Part I he discusses a "Philosophy of Life." One can easily see the influence of the Darwinian philosophy and the scientific spirit leading to a naturalistic philosophy. Part II gives a "Philosophy of the Educative Process." He points out the weaknesses in the transmissive view and seeks to point to a better way. While, unquestionably, there are many values in his view his basic philosophy is wrong and lets him go to unwarranted extremes.

Findley Edge

Reorganizing the High School Curriculum. By Harold Alberty. New York: The Macmillan Co., 1950. 458 pages. $4.75.

According to the author there is need for clarification of philosophy, objectives, curriculum and method in high-school

education. In too many instances the high-school curriculum is still dominated by a subject-centered approach, though many seek to overcome its weaknesses by including direct experience on the part of the students.

He suggests that the resource unit should become the basis for reorganizing the curriculum. "A resource unit is a systematic and comprehensive survey, analysis and organization of the possible resources (e.g., problems, issues, activities, bibliographies, etc.) which a teacher might utilize in planning, developing, and evaluating a learning unit."

It seems that the author has gone to an extreme in the experience-centered approach.

Findley Edge

Leadership Education in the Local Church. By Price H. Gwynn, Jr. Philadelphia: The Westminster Press, 1952. 157 pages. $2.75.

Pastors and church leaders will certainly welcome this book. It is the best treatment of the problem of leadership education that this reviewer has read. It is not a book of theory, though the suggestions are based on sound theory. It is filled with practical suggestions that can be easily followed in any size church. Another striking element is that the writer keeps the spiritual aspect in leadership education constantly before the reader. This book should be studied carefully by the pastor and each person who has responsibility in the educational program of the church.

Findley Edge

Teen Talk. By Marion Glendining. New York: Alfred A. Knopf, 1951. 146 pages. $2.50.

A newspaper writer who has written a column for teen agers shares the ideas and views she has received from discussions with thousands of young people. It is a most practical and helpful book. She discusses frankly the problems that plague nearly all adolescents. As one would expect, it is written in a very interesting style. It is written for young people to read, though it certainly would be helpful for all leaders of youth.

It should be said that this is not a religious book and while practically all of the book is indeed helpful, there are certain items that Southern Baptists would find objectionable. She discusses dancing, drinking and smoking, and while the latter two are discouraged, they are at least condoned.

Findley Edge

The Psychology of Adolescent Development. By Raymond G. Kuhlen. New York: Harper and Bros., 1952. 675 pages. $5.00.

It is the contention of Professor Kuhlen that the period of adolescence has been overdramatized in the thinking of many people. He holds that this period must be studied in light of the total experience of the adolescent—both prior and subsequent. This does not mean that this is not a period of stress or that major adjustments are not made. The same developmental psychology that operates at all other stages operates also at this period. The author makes a contribution in taking a sane approach to adolescent development.

The volume is comprehensive in its scope. It is divided into three major parts as follows: (1) Physical, Intellectual, and Cultural Backgrounds of Adolescent Behavior. (2) Areas of Adolescent Adjustment. (3) The Individual Adolescent. These major divisions are sub-divided into chapters. The work also is authoritative. The writer analyzes and interprets numerous tests and studies that serve as the basis of his conclusions.

Findley Edge

The Greatest Calling. Edited by Rawley Myers. 22 Park Place, New York: McMullen Books, Inc. 183 pages. $2.25.

What is the present-day Roman Catholic concept of the priesthood? This book was compiled in order that the public might have a many-sided answer to this question. Each of the twenty chapters is written by an outstanding Catholic, including such names as Fulton J. Sheen, Daniel A. Lord, Frank Leahy, John S. Kennedy, Johnny Lujack, Clare Boothe Luce, Maurice W. Helmann, James Keller, John A. O'Brien,

Emmanuel Cardinal Suhard. It is interesting to note the significant titles which indicate qualifications of the priesthood today: "The Need for Zeal" "The Call of Christ," "You Must Have Spirit," "The Real Big Leaguers," "God's Quarterbacks," "The Priest Teacher," "The Priest in the Modern World," "Christ-Bearer," "Our Lady and the Priesthood," "The Convert-Maker," "The Greatest Calling." The high standards which are set up for the priesthood may bring surprise to some who have been led to think otherwise.

G. S. Dobbins

It's Fun to Teach. By Victor Hoag. New York: Morehouse-Gorham Company. 150 pages. Price $1.25.

Episcopalians have their troubles, too, in discovering and developing teachers who can really teach in their church schools. This rector, with a sense of humor as well as a keen insight into the meaning of teaching and learning, shows how the minister can recruit and train Sunday school teachers with relative painlessness. He takes us into a church, describes what often passes for teaching but is not, and then furnishes practical help for teachers who would like to do a better job. While words crop up here and there that are characteristically Episcopal, the ideas are universal in their application. The discussions are aimed at teachers of children, but much of what is said may apply almost equally as well to the teaching of young people and adults. Especially stimulating is the variety of methods of teaching presented.

G. S. Dobbins

The Minister's Mission. By C. E. Colton. Dallas, Texas: The Story Book Press. 343 pages. $3.00.

An honored and successful Baptist pastor has in this book shared his years of fruitful study and experience. That he has covered the whole field of pastoral ministry is indicated by the several parts which make up the book: I. The Minister and His Lord. II. The Minister and His Work. III. The Minister and His Preaching. IV. The Min-

ister and Society. V. The Minister and His Personal Life. No phase of the modern minister's vocation is neglected. The author draws heavily on his own experience, yet the book indicates his wide acquaintance with the literature of pastoral administration and care. Methods are drawn from the practice of many ministers and churches. The discussion throughout is marked by common sense, cheerful outlook, sound practice, good judgment. Young ministers especially should find the book of great value.

G. S. Dobbins

Parent Education and Christian Family Life in the Local Church. Board of Christian Education, Presbyterian Church, U. S. A. 1105 Witherspoon Building, Philadelphia 7, Pennsylvania.

Increasingly churches are being forced to recognize that little religion can be taught unless the cooperation and help of parents are secured. The Presbyterian U. S. A. group, through its teaching program, "Christian Faith and Life, A Program for Church and Home," is seeking to utilize parents. This manual is written for ministers, educational workers, and superintendents to help them to enlist and train parents for this important responsibility. The significance of this undertaking cannot be stressed too greatly.

Findley Edge

Curriculum Principles and Social Trends. (Revised Edition). By J. Minor Gwynn. New York: The Macmillan Co., 1950. 768 pages. $5.00.

This volume first appeared in 1943. It is fully revised in light of the educational and sociological developments since that time. The author concerns himself with the curriculum in primary and secondary schools. He recognizes the values in both the progressive and conservative views of education. However, wisely, he avoids the pitfalls in the extreme position of either view.

Findley Edge

William Carey. By F. Deaville Walker. Moody Press, Chicago, 1951. 256 pages. $2.75.

Walker's biography of Carey was first published in 1925. It is reprinted by the Moody Press as one of the "Tyndale Series" of biographies of great Christians. While it does not come up to the classic written by S. Pearce Carey, it is probably the best available to the average reader today, since Pearce Carey's work is out of print. Walker presents a full and accurate story, with emphasis upon the earlier years of Carey's life. This timeless biography will continue to bring inspiration to readers both young and old.

The Apostle of the Amazon. By L. M. Bratcher. Broadman Press, Nashville, 1951. 138 pages. $1.75.

The life story of Erik Nelson, pioneer Baptist missionary to the Amazon valley is well told by the Secretary of the Brazilian Baptist Home Mission Board. Dr. Bratcher knew Nelson intimately, and accompanied him on some of his journeys, so that the book has an autobiographical flavor as well. The labors of the Swedish-American trail-blazer from 1891 to 1939 have resulted in a growing Baptist constituency in the vast Amazon country. His memory will be kept alive by this thrilling biography.

Africa: Continent of the Future. By George E. Haynes. Association Press, New York, and World's Committee of Young Men's Christian Associations, Geneva, Switzerland, 1950. 516 pages. Price not given.

A wealth of pertinent information about Africa south of the Sahara is compressed into these pages. Based primarily upon an extensive field trip by the author in 1947, the book constitutes a survey made in behalf of the World's Committee of the Y.M.C.A. with a view to possible expansion of the work of that organization on the continent of Africa. The limitations growing out of the fact that it is the work of one man conditioned by what he was able to observe in a period of six months is partially offset by the facts that he had the benefit of the counsel of many others in inter-

views and that he made good use of many source materials in addition to his own field study.

A country by country survey begins with Kenya, works down the east coast to the southern tip, and thence northward, ending with French West Africa. The northern part of the continent is not treated. Each chapter ends with specific recommendations as to possible "next steps for social and religious agencies." Although slanted at the Y.M.C.A., these suggestions for advance and improvement may prove timely and valuable to other missionary and educational organizations.

The author, an American Negro, was formerly professor at Fisk University and secretary of Race Relations for the Federal Council of Churches.

H. C. Goerner

Asia's Lands and Peoples. By George B. Cressey. McGraw Hill Book Company, New York, 1951. 597 pages. Price not given.

This new, revised edition makes Dr. Cressey's geography of Asia more than ever the classic in its field. Almost encyclopedic in its proportions, it covers with thoroughness and accuracy that vast region, so little known and understood by Americans, which yet constitutes one-third of the earth's land area and contains two-thirds of its people.

Cressey's chief concern is the great Eurasian land-mass, with its surrounding islands. Before coming to this, he deals in introductory fashion with the Pacific Basin, giving special attention to Hawaii. He divides Asia into five principal areas: China; Japan and Korea; the Soviet Union; Southwestern Asia (usually designated the Near and Middle East); India and Pakistan; Southeastern Asia.

Of unusual interest and importance is the rather lengthy section dealing with the geography of the Soviet Union. This area has been neglected by most writers, and one would look far to find as complete a description as is here given.

The book is replete with illustrations, statistical tables and charts. There is detail enough for the highly technical student, yet the core of the book is a descriptive, interpre-

tative narrative, interesting and lucid enough to make good reading for the novice. It is geography at its best, dealing with a region of increasing importance.

H. C. Goerner

God's Word in Man's Language. By Eugene A. Nida. Harper and Brothers, New York, 1952. 191 pages. $2.50.

Few achievements in human history can parallel the process by which the Bible, in whole or in part, has been translated into 1,034 different languages. The story of how this was accomplished is an epic filled with romance, pathos, humor, and inspiration. The task of translating the Scriptures into still another thousand tongues in which there is no Bible remains to challenge this generation and the church of the future.

Not the story in full, but the heart of it, is presented in graphic fashion in this small book, written by the Director of Translation for the American Bible Society. Dr. Nida is an expert linguist, a former missionary, who has traveled in thirty or more countries and has done field research in some eighty langauges. He lays bare the baffling and challenging nature of the task of translation, due to differences in basic language structure, grammar, tones, and idiomatic expressions. The book abounds in humorous illustrations of ludicrous mis-translations which resulted in the attempt to translate literally some English idiom. Tribute is paid to those, both past and present-day, who have patiently persevered and have made the Word available and understandable in one more language of mankind.

Preachers who read this book will find abundant sermonic material. Biblical terms long taken for granted will be seen in a new light. Fresh inspiration for putting the Word into words is sure to come.

H. C. Goerner

Joyful Journey. By Isabel Crawford. Philadelphia: Judson Press, 1951. 176 pages. $2.50.

Miss Crawford in this brief book gives informal autobiographical glimpses, centering in her years of service as a missionary of the Woman's American Baptist Home Mission Society, back about the turn of the century. She labored among the Kiowa Indians of Oklahoma.

Actually, the value of the book lies not so much in its biographical details, nor in its description of missionary endeavor among the American Indians, but rather in its happy combination of humor and Christian devotion. It offers to anyone, young or old, scholar or ordinary mortal, the possibility of a very pleasant and inspiring evening of light reading. Its greatest usefulness probably will be among those in their early "teen" years. Church libraries should be interested.

Winston Crawley

Creative Power Through Discussion. By Thomas Fansler. New York: Harper and Brothers. 1950. ix, 211 pages. $3.00

Handbook of Group Discussion. By Russell H. Wagner and Carroll C. Arnold. Boston: Houghton Mifflin Company. 1950. vii, 222 pages. $3.75.

Making Conference Programs Work. By M. F. Stigers. New York: McGraw-Hill Book Company. 1949, ix, 256 pages. $3.50.

Riding back home from the Miami, 1952, sessions of the Southern Baptist Convention, I was interested to hear one Sunday School teacher say to another one, "I seem to have my best classes when I can get my people to discuss the lesson with me." The other teacher replied, "Well, I wish I could get mine to the point that they'd be willing to speak out when I try to get them to express an opinion on something!" There followed a stimulating discussion on the problem of discussion in Christian teaching. It was a timely discussion, since many teachers, preachers, and leaders in human affairs realize that the lecture is not always the

most effective method of informing (or ultimately convincing or persuading) their hearers. Fortunately, there are several recent books of value on the subject, although they do not solve all the problems of setting up, conducting, and evaluating the various types of discussion.

The revision and reorganization of Principles and Methods of Discussion (1939), a book which had become a standard reference in its field, Discussion in Human Affairs is one of the most reliable treatments of theory and technique available. Written by two Northwestern University professors who have specialized in teaching and in leading discussion, this book helps a speech-leader understand the possibilities and the limitations of discussion—the "essence of the democratic process and a fundamental method of approach to any kind of social inquiry." Divided into four parts, the book is more solidly-based and more complete in its development than are many of its competitors.

Emphasizing the need for extensive information as well as intensive motivation for the participants in group deliberation, Professors Wagner and Arnold also treat discussion as an art that "must be described, analyzed, and reduced to method if it is to be practiced with understanding and profit." This procedure they engage in with precision and clarity. Since theirs is a handbook, they devote eight chapters to the general principles and practices which they believe should characterize all types of academic, business, and civic discussion. A series of practical exercises, demonstrations, and cases complete the book. Especially valuable for religious workers should be the sections on The aBses of Belief, Leadership, and speech and Language.

Mr. Fansler has spent a good deal of time in teaching discussion to adults. In doing so, he has apparently stressed the place of speech in human relations. He has acquired an easy, cryptic, broken-sentence style that too often characterizes the "how to do it in ten easy lessons" school. Advising his students that a good conference leader is one who knows how to listen as well as talk, how to avoid meaningless

chatter, and how to "be yourself," Mr. Fansler also touches upon such topics as how people behave in groups, how to use cooperative thinking to solve your problems, and what to do when you have to lead a group discussion.

One of the most popular types of group discussion is the conference. Looking upon the conference as "a college seminar in overalls," Mr. Stigers notes that it is a useful tool in solving problems of industry, education, and religion. Believing that it is often as important to know how to use a tool as to possess it, the author sets up very nearly in outline form certain procedures which he has found to work. Presenting what could be a helpful discussion for teachers of potential church leaders, he devotes much of his book (pp. 43-253) to statements from former students and other conference leaders regarding the value of the conference method, and to typical reports from successful conferences.

Charles A. McGlon

Prophets of Deceit. By Leo Lowenthal and Norbert Guterman. New York: Harper and Brothers. 1949. xvii, 164 pages. $2.50.

Public Opinion and Political Dynamics. By Marbury Bladen Ogle, Jr. Boston: Houghton Mifflin Company. 1950. iv, 362 pages. $3.50.

Sooner or later every good pulpiteer senses the innate relationship between psychology, sociology and ethics, physiology, political science, language (particularly the area of semantics), and his own religious address. Fortunate is the pulpiteer who develops his consciousness of the relationship to the point that he makes it work with him instead of against him. Happy is the pulpiteer who, acknowledging the close correlation between certain "deep-rooted personality traits" and overt prejudice, becomes so well fortified by a reliable knowledge of individual dynamics that he can achieve a more effective control over group dynamics. Worthy of note, therefore, is the fact that students in the field of personal and interpersonal relationships are producing for the pulpiteer and his colleagues in public address scientifically-based studies that merit his attention.

The avowed purpose of the authors of *Prophets of Deceit* is to study the techniques of "the American Agitator" against racial and religious groups. The third in a social studies series sponsored by The American Jewish Committee, the present volume is indeed a detailed study of the techniques of persuasion, "the mechanism of mediation that translates inchoate feeling into specific belief and action." Suggesting re-education as a means of eradicating prejudice, and recognizing that education is in a strict sense personal and psychological, the authors have stressed the personal and psychological sometimes at the expense of the social aspects of persuasion and the resultant prejudice. Nevertheless, and in spite of the fact that sometimes the students of prejudice show themselves almost vehemently denunciatory, this volume has value for the pulpiteer in understanding and improving the quality of motivation as the preacher uses it.

In Public Opinion and Political Dynamics Mr. Ogle has written one of the most scholarly treatments of language-life relationships this reviewer has seen recently. His over-all purpose is to analyze the nature of public opinion and its role in democratic and other societies. Accordingly, he devotes considerable space to the relation of opinion to government, to definitions of "opinion," "public," and "language," and to the major sociological and psychological forces which influence the formation and the expression of opinion. The family, the church, and the school are presented both as creations of the ideology ("the social myth") which determine the content of belief, and as creators of "the social myth anew for the generations which they mold to the patterns established" by society. The gist of his argument—something that religious leaders might well ponder anew—is that minority groups (or publics) formulate and express opinions which they later spread and "sell" to larger groups. When the pressure groups succeed in popularizing their opinions sufficiently, they are able to have their opinions ultimately to become law. This entire progression, the author points out, "can occur only because of man's ability to employ language to convey thought."—What are people in your

area saying about Federal aid to all schools? about gambling being "all right if it's for a good cause"? about any religion being acceptable just so long as one "lives right"?—What can you, as a molder of public opinion, do? As you read Mr. Ogle's book, along with Messrs. Lowenthal and Guterman's study, you will be stimulated, to say the least.

Charles A. McGlon

Radio and Television. By Giraud Chester and Garnet R. Garrison. New York: Appleton-Century-Crofts, Inc. 1950. $4.75.

Foundations in Broadcasting Radio and Television. By Edgar E. Willis. New York: Oxford University Press. 1951. vii, 439 pages. $3.25.

Television and Our Children. By Robert Lewis Shayon. New York: Oxford University Press. 1950. vii, 410 pages. $5.00.

Radio, Television, and Society. By Charles A. Siepmann. New York: Longmans, Green and Co. 1951. 94 pages. $1.50.

Broadcasting in the professional sense is no longer limited to radio: it now includes television also. Since the biblical command to all religious workers is not only to **get** but also to *give*, broadcasting in the best sense implies at least a speaking acquaintance with all the modern means of sharing the good news of Christ. The experience at the Seminary during the past spring with a TV religious program causes us to say that anyone who contemplates using either radio or television should fortify himself not only with enthusiasm but also with up-to-date information about each medium. *Radio and Television* is an excellent reference book to consult. It includes an adequate discussion of "Radio and Television in Society," "Radio and Television in the Studio," and "Special Applications and Considerations." The most stimulating chapter is perhaps "Standards of Criticism." Many professional scripts are re-printed as models, although they are now dated. Several superior charts, graphs, and pictures add interest, while the glossary and bibliography should prove valuable to the beginning person or group in either radio or television.

Also written for class-study or reference, *Foundations in Broadcasting* is devoted principally to radio. There is a

brief discussion of the history of broadcasting included in "The Pattern of Radio and Television Broadcasting," and an especially apt treatment of writing for the ear in "The Techniques of Radio Broadcasting." The chapters on television are summaries of practices now in existence, but adequately call attention to most of the problems one meets in the process of script writing and presentation.

Religious leaders have become aware of the fact that the *results* of broadcasting are not altogether desirable. Par ticularly is TV having debatable effects upon children, a group for which it has "an unparalleled fascination." Mr. Shayon's exploration of the problem has already been made available through one of our denominational periodicals, but it is of such timeliness and penetration that many churches will want it in their libraries for wide distribution among "TV parents."

Educators and religious leaders have a real responsibility to understand the full implications of television (and its very definitely alive predecessor as a force in human affairs. Mr. Siepman's extensive research into both media, and his discerning treatment of the materials he collected, are extremely helpful in one's consideration of the social and psychological effects of broadcasting. Pastors will perhaps be interested not so much in the discussion of the systems of broadcasting (Part I), as in the challenging presentation of freedom of speech in broadcasting (Part II).

Charles A. McGlon

Communication. By Jurgen Ruesch and Gregory Bateson. New York: W. W. Norton and Company. 1951. vi, 314 pages. $4.50.

The Communication of Ideas. By Curtis Bradford and Hazel Moritz. Boston: D. C. Heath and Company. 1951. xv, 400 pages. $3.00.

Communicating Ideas to the Public. By Stephen E. Fitzgerald. New York: Funk and Wagnalls Company. 1950. xv, 267 pages. $3.50.

Time was when communication simply meant the transmission of ideas, primarily by word of mouth. Recently, within the framework of the physical and the social sciences, communication has come in for an increased attention which,

to some students in the field, borders on a fad. Communication has become recognized as a basic factor in personality development, in interpersonal relations, in social change and progress, in successful governmental operations—and in the psychiatric approach to mental illness. However, in almost every case, communication no longer signifies simply getting one's idea across to others: it now means getting one's ideas across in order to secure a desired effect. Thus, the modern field of communication has somewhat superceded the classical discipline of persuasion.

Exemplifying some of the most recent and extensive investigation of communication in its broader aspects, Ruesch and Bateson present the theories of a psychiatrist and an anthropologist. They are interested particularly in communication as regards human culture and organization, as well as mental disease and psychotherapy. They have written a book which busy speakers may have to force themselves to "stay with till the end," but which speakers who recognize the power of the spoken word in counseling will find especially stimulating.

Bradford and Moritz interpret communication as an art, revolving about a rhetoric which combines the study of written and spoken discourse. Consequently, they present a minimal, integrated approach to such elements of rhetoric as the structure of the whole speech, the sub-units (like paragraphs, sentences, and words); they touch upon the problems of listening and reading; and they give some attention to research projects for beginning students in communication.

Mr. Fitzgerald, former Director of Information for the War Production Board, is concerned with a practical application of public relations techniques to everyday problems in human communication. His objective is to show "how we can get information across to others—effectively." He has written a popularized handbook on modern techniques of persuasion that should be useful to the director of public relations, or information, or publicity, whose job is "getting information into human brain cells." It might also have

at least indirect value for the religious speaker who is concerned about "the difference between exposing people to information (some forms of praching) and getting them to absorb it (moving: convincing or persuading them)."

Charles A. McGlon

Speech Therapy for the Physically Handicapped. By Sara Stinchfield Hawk. Stanford, California: Stanford University Press, 1950. xiii, 245 pages. $4.00.

Speech Correction on the Contract Plan. By Ruth B. Manser. New York: Prentice-Hall, Inc. Third Edition, 1951, xvi, 408 pages. $4.75.

So much stress has been placed upon the **art** of public speaking or the **art** of preaching that performers in the field of oral communication are likely to overlook the **science** of speech. Particularly do speakers who know of children (and adults) suffering from speech defects need to become informed of the literature and the rehabilitative possibilities through speech correction. Preachers, teachers, social workers, clinicians, and psychologists should welcome the solidly scientific basis of Dr. Hawk's detailed presentation of theory and practice.

For the adult or the young person who has a speech problem, caused by a functional or organic defect or by an emotional disorder, Manser's contract method has already proved valuable. The third edition of this widely-used handbook in the field of speech correction has increased worth because of the amplification of the section on "The Sounds of English," as well as the added number of exercises on "Careless Speech" and "Nasalized Vowels." Actually, this textbook should be most helpful to the earnest student of religious address who, in a normal situation, would like to increase the accuracy and consequent effectiveness of his speech production.

Charles A. McGlon

Oral Interpretation. By Charlotte I. Lee. Boston: Houghton Mifflin Company. 1952. xii, 596 pages. $3.50.

Making Words Come Alive (The Art of Oral Interpretation). By Cornelius Carman Cunningham, with a chapter on "Choric Speaking" by Charlotte I. Lee, and a chapter on "Choreographic Interpretation" by Robert S. Breen. Dubuque, Iowa: Wm. C. Brown Company. 1951. xiv, 293 pages. $3.50.

As long as ministers have an urge to improve their oral reading of the Bible in public, good texts on the oral interpretation of literature will be welcome. Professor Lee steers a sensible middle-course between ths extremes of the mechanical and the "no-technique" schools of thought regarding the preparation and delivery of written material. The author divides this book into four parts: analysis, including a discussion of the body and the voice in oral reading; non-dramatic prose, emphasizing both the need for securing the author's purpose and an appreciation of the devices he uses to achieve it; dramatic material (this should be of practical value for reading the parables, etc.), including, happily, a treatment of such tricky problems as "How far can you go" in using overt action; and poetry, presenting in detail such intricacies of poetic form as structural discipline, rhythm, meter, cadence, and condensation of emotion and idea. Thus, the author presents, in a clearly-written style, a wealth of theory and practice that should help the studious preacher read from the book with understanding and with effect!

Dr. Cunningham proposes to show how the interpretative artist can join the creative artist to make words come alive for an audience. Thus, his book might conceivably have interest for the preacher who, as an oral reader or interpreter, is influenced by the effects which the inspired writers of the Scriptures attained in their work. Unfortunately, Dr. Cunningham presents *speech* (in this case, oral interpretation of the printed page) as "an activity in which practice is more important than theory." The misfortune is increased because the author planned his book so that "it teaches itself." Reliable, reputable speech instruction includes attention—in almost all cases about equally dis-

tributed—to speech principles, speech practice (under guidance or supervision), and speech criticism or evaluation. The latter area of study has most value when it leads to continuous self-application of more desirable principles through more effective practice. Consequently, one who finds himself needing improvement in the oral reading of the Bible and of religious literature in general will need more than the understanding of the selection or more than the indirect attack upon vocal and physical techniques which Dr. Cunningham recommends.

Charles A. McGlon

The Fundamentals of Speaking. By Wilbur E. Gilman, Bower Aly, and Loren D. Reid. New York: The Macmillan Company. 1951. x, 608 pages. $4.00.

Public Speaking: Principles and Practice. By Giles Wilkeson Gray and Waldo W. Braden. New York: Harper and Brothers. 1951. xiv, 581 pages. $4.00.

Effective Speaking for Every Occasion. By Willard Hayes Yeager. New York: Prentice-Hall, Inc. 1951. 407 pages. $6.00.

As long as preaching remains basically the public proclamation of the gospel of Christ by the spoken word, the study of public speaking will have an honorable place in the preparation to preach effectively. Now looked upon by authorities as an important part of the larger field of speech (along with other essential parts like oral interpretation; drama; discussion, argumentation and debate; correction and rehabilitation), public speaking (including the study of rhetoric) is to homiletics what speech is to preaching. Therefore, good books on public speaking have more than an indirect significance for "keeping up" in the field of religious address. Recent textbooks by six well-known and scholarly speech teachers in various American universities add considerable weight to the available materials about public speaking.

The book by Gilman, Aly, and Reid is the result of approximately seventeen years of work. It is devoted to the speech: preparation and delivery; the speaker: thought and action; the purpose: ends and means; the subject: knowledge

and method; the audience: belief and action; and the occasion: nature and types. It is based on such assumptions as (1) speech is the fundamental tool of all social activity, (2) effective speakers must think in terms of good communication, and (3) a good speaker must be critical of his own speech if he is to make appreciable improvement. Thus, "with their feet on the ground" the authors have contributed a book that is sane in theory, adequate in suggestions and materials for practice, and uncommonly interesting in readability. It is a good book for the speech student's study-table.

Gray and Braden felt that "it was high time to call attention again sharply to the fact, sometimes overlooked, that speech is a terrific force in human relations for either good or ill; that because of its potentialities, the acquisition of ability in speaking carries with it a deep responsibility for ethical use; that in scarcely any period in our history has the need existed as it exists today for a type of honest thinking and speaking that is motivated by a genuine and consistent concern for the well-being of humanity." Consequently, they have brought fresh attention to the place of ethics in public speaking. Going back to classical rhetoric for much of the organization and subject matter of their text, they have nevertheless succeeded in presenting psychological and rhetorical principles for analyzing the total speech situation and for a solidly reputable approach which the contemporary speaker should take in mastering it. Profusely illustrated, it is almost as vividly helpful in its discussion of the use of visual aids in public address (an element which so many religious speakers continue to disregard), and in its treatment of langauge as the means of stirring up thought and action on the part of the listener.

Yeager planned his book to help "professional men and women and advanced college and university students who are confronted frequently with the task of making effective speeches and who need a ready-reference manual as a guide in their quick preparation." Beginning with three chapters on problems of general applicability to all speech prepara-

tion and delivery, he offers nine more on twenty different kinds of speeches. Illustrating the employment of certain principles in real-life practice, he makes his unique contribution in the presentation of more than seventy speeches by as many different prominent speakers.

Charles A. McGlon

Say Amen, Brother! By William H. Pipes. New York: The William-Frederick Press. 1951. 210 pages. $4.00.

Emphasizing with double underscoring the significant relationship between certain phases of religion, the social sciences, and speech, Dr. Pipes has made a careful study of eight Negro sermons which he recorded from members of his own race in Macon County, Georgia. Analyzing the African cultural traits that persist in the selected examples of religious address, and offering a scholarly break-down of the prose content of the sermons, Dr. Pipes concludes that both sermonic theory and practice grow quite naturally out of a second-class American citizenship. He implies, quite soundly, that the speech (of the Negro preacher) is an expression of the whole man: the speech of the people is an index of the people. It follows that one who would understand the personality of an individual or of a people might well give concentrated attention to the speech of the individual or of the group—its resources, its content, and its delivery. Every Christian preacher ought to read this book.

Charles A. McGlon

Talking Time. By Louise Binder Scott and J. J. Thompson. St. Louis: Webster Publishing Company. 1951. x, 245 pages. $1.80.

Two experienced speech correctionists have collaborated to present a series of speech games, exercises, poems, and stories to be used by parents or teachers "in pleasant speaking experiences" with children who have speech problems of a functional rather than a psychological or organic nature.

BOOKS RECEIVED

Better Speech and Better Reading. A Practice Book. By Lucille D. Schoolfield. Boston: Expression Company. Revised Edition, 1951. $3.12.

Radio Plays for Children. Selected and Arranged by Katherine Williams Watson. New York: The H. W. Wilson Company, 1947. 285 pages. $2.50.

Doctors In Blue. By George Worthington Adams. Henry Schuman, New York, 1952. 253 pages. $4.00.

Tales For Telling. By Katherine Williams Watson. The H. W. Wilson Company, New York, 1950. 267 pages. $2.75.

The Pageant of Netherlands History. By Adriaan J. Barnouw. Longmans, Green and Co., New York, 1952. 370 pages. $4.50.

Man Answers Death. An Anthology of Poetry. Edited by Corliss Lamont. Philosophical Library, New York, 1952. 330 pages. $4.50.

The Blueprint of Salvation. By Howard A. Hanke. Wm. B. Eerdmans Publishing Co., Grand Rapids, 1952. 37 pages. 50 cents.

Wuest's Word Studies. By Kenneth S. Wuest. Wm. B. Eerdmans Publishing Co., Grand Rapids, 1952. 152 pages. $2.00.

Jack Shuler's Short Sermons. By Jack Shuler. Zondervan Publishing House, Grand Rapids, 1952, 152 pages. $2.00.

Choose Life. The Biblical Call to Revolt. By Eric Gutkind. Henry Schuman, New York, 1952. 312 pages. $4.00.

Only Child. By Marguerite Dickson. Longmans, Green and Co., New York, 1952. 247 pages. $2.50.

Here's How and When. By Armilda B. Keiser. The Friendship Press, New York, 1952. 174 pages. $2.75.

Nyanga's Two Villages. By Esma Rideout Booth. Friendship Press, New York, 1952. 126 pages. $2.00.

Africans On Safari. By Leslie C. Sayre. Friendship Press, New York, 1952, 162 pages. $2.00.

Mpenco of the Congo. By Grace W. McGavran. Friendship Press, New York, 1952. 126 pages. $2.00.

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Living Endowment Almost Half Million Dollars

Total number of pledges made to Living Endowment up to April 30, 1952 (Only 572 of this number have made any payments) 827

Total amt. of Living Endowment pledges to Apr. 30, 1952..$482,840.00

Total amount of interest paid on pledges to April 30, 1952.... 10,796.40

Amount of interest paid on pledges for year 1951 ..... 6,598.54

Total Living Endowment pledges and payments by states as of April 30, 1952:

State	Total Pledges	Total Making Payments	Total Amount Pledged	Total Interest Received
Alabama	71	47	$ 37,400.00	$ 731.50
Arkansas	7	6	4,700.00	167.50
Arizona	1	1	600.00	15.00
California	4	4	2,500.00	62.50
Colorado	1	1	1,000.00	25.00
District of Columbia	3	2	1,600.00	50.00
Florida	66	42	40,450.00	874.25
Georgia	61	38	30,450.00	573.80
Idaho	1		600.00	
Illinois	13	6	6,700.00	132.50
Indiana	10	8	5,300.00	200.00
Iowa	2	1	700.00	2.50
Kentucky	89	55	59,850.00	1,165.00
Louisiana	9	7	10,000.00	162.50
Maryland	7	5	4,500.00	125.00
Massachusetts	2	1	1,400.00	50.00
Michigan	1		400.00	
Minnesota	1		400.00	
Mississippi	51	34	22,740.00	505.00
Missouri	20	16	18,100.00	451.00
New Jersey	1	1	600.00	15.00
New Mexico	2	2	1,200.00	30.00
New York	2	2	1,200.00	30.00
North Carolina	69	50	33,050.00	785.85
Ohio	9	7	3,300.00	132.50
Oklahoma	19	12	15,700.00	359.00
Pennsylvania	3	2	2,000.00	25.00
South Carolina	85	55	45,500.00	1,020.00
Tennessee	74	51	37,800.00	800.50
Texas	36	29	40,200.00	1,005.00
Virginia	71	55	32,500.00	705.00
Washington	2	1	600.00	20.00
West Virginia	18	16	7,900.00	237.50
Wisconsin	1	1	600.00	6.00
Foreign	15	14	11,300.00	332.00
	827	572	$482,840.00	$ 10,796.40